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Daftar Isi

Examining Indonesia's Aggression towards Malaysia over Tari Pendet Dispute in Youtube Comments: The Role of Collective Narcissism
Sarah Pricillia Hendra **1**

Mapping The Characteristics of Medical Influencer on Social Media: A Study from Indonesia
Niken Febrina Ernungtyas, dan Rino Febrianno Boer **21**

The Elaboration of Persuasive Health Protocol Messages During The Adaptation of New Habits of Covid-19
Hasbullah Azis, Esfandani Peni Indreswari **37**

Implementation of the Community Development and Empowerment Program (Pro Bebaya) in Samarinda City
Muhammad Reza Fahlevy, Yahdi Qolbi, Jumansyah, Marcello Ahimsa Hayamaputra **57**

The Social Construction Of Technology: Case Study Of The Use Of CHATGPT In Indonesia
Tangguh Okta Wibowo **73**

Study of Online Gambling Promotion Policy in Indonesia, Pakistan, and USA
Mohammad Fawaid Pradika **91**

Potency Campaign Madurese Culture Through Gastronomy Diplomacy
Ahmad Cholil, Moch. Imron Rosyidi, Tatag Handaka **113**

Excavating Intercultural Communication At Tourism Facilities Intentions To Visitor Satisfaction
Wahyu Nurul Fitri, Ummi Khaerati Syam, Ismail Sangkala, Nargiza Suleymanova **127**

The Phenomenon of COVID-19 Conspiracy Theory Narratives through Virtual Ethnography on Instagram
Fathul Qorib, Rangga Tirta Ramadan **143**

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Examining Indonesia's Aggression towards Malaysia over Tari Pendet Dispute in Youtube Comments: The Role of Collective Narcissism

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Abstract

This study analyses themes that emerged in discussions on YouTube comments by Indonesian regarding the 2009 Pendet Dance controversy. The research uses netnography methods with a qualitative approach. Using Netlytic, corpus was collected from YouTube under 'Malaysian Pendet Dance' keyword. There are 1030 comments gathered from 4 relevant videos. The corpus was selected and eliminated to 52 comments. For comparison, the corpus is divided based on the upload period, marked by the time Discovery Channel apologized to Indonesia. Based on collective narcissism understanding, researcher frames the emerging themes and sub-themes related to the nature of collective narcissism. The themes and sub-themes of the comments were then coded, compared, and projected with the help of NVivo software. The results show that there is a development of stacking narcissism themes across periods. The collective narcissism themes found in the 2009 period were aggressiveness; desire for justification and other nations' recognition of own culture; prejudice which causes hostility. Meanwhile, during the commentary period from 2010 to present, the same themes are found, with the addition of sub-themes and three new main themes namely the hardship of forgetting old wounds; see oneself as a tortured victim; and radicalism-to which brought another issue. The conflict between the Indonesian and Malaysian began in 1963 in the Borneo conflict and still ongoing. The collective narcissism that Indonesian society displays towards Malaysia is mediated by the ideology of blind patriotism and the perceived threat to the group by external aggression.

Keywords: *netnography; YouTube; collective narcissism; Pendet dance; blind patriotism.*

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Menelusuri Agresi Indonesia terhadap Malaysia atas Perselisihan Tari Pendet di Komentar Youtube: Peran Narsisme Kolektif

Abstrak

Penelitian ini menganalisis tema-tema yang muncul dalam perbincangan dalam komentar Youtube oleh masyarakat Indonesia terkait kontroversi Tari Pendet pada tahun 2009. Penelitian menggunakan metode netnografi dengan pendekatan kualitatif. Menggunakan software Netlytic, korpus dikumpulkan dari platform Youtube menggunakan kata kunci 'Tari Pendet Malaysia'. Dari 4 video relevan ditemukan 1030 komentar. Korpus komentar tersebut diseleksi dan dieliminasi sehingga menghasilkan 52 komentar. Demi melakukan perbandingan, korpus dibagi berdasarkan

periode waktu unggahan, dengan markah periode dimana Discovery Channel menyampaikan permintaan maaf nya kepada Indonesia. Berdasarkan pemahaman narsisme kolektif, peneliti membingkai tema dan subtema yang muncul terkait sifat narsisme kolektif. Tema dan subtema dari komentar kemudian dikoding, dibandingkan, dan diproyeksikan dengan bantuan software Nvivo. Hasil menunjukkan bahwa terdapat perkembangan tema narsisme kolektif lintas periode. Tema yang ditemukan mengandung sifat narsisme kolektif pada periode 2009 berupa agresivitas; keinginan justifikasi dan pengakuan bangsa lain akan budaya sendiri; prasangka penyebab permusuhan. Sedangkan pada periode komentar tahun 2010 hingga saat ini, tema yang sama ditemukan, dengan penambahan subtema dan tiga tema utama baru yakni kesulitan melupakan luka lama; memandang diri sebagai korban yang teraniaya; dan radikalisme-membahas isu lain. Konflik antara masyarakat Indonesia dan Malaysia dimulai sejak tahun 1963 dalam konflik Borneo dan masih berlangsung hingga saat ini. Narsisme kolektif yang ditunjukkan masyarakat Indonesia terhadap Malaysia dimediasi oleh ideologi patriotisme buta dan ancaman yang dirasakan terhadap kelompok oleh agresi eksternal.

Kata kunci: *netnografi; Youtube; narsisme kolektif; Tari Pendet; patriotisme buta.*

PENDAHULUAN

Indonesia dan Malaysia adalah dua negara di Asia dengan letak geografi yang saling berdekatan. Faktor lain yang membuat kedua negara sering dijuluki sebagai negara Abang-Adik adalah kemiripan dalam susunan bahasa, sejarah, dan agama. Indonesia dan Malaysia dikenal memiliki beberapa sejarah kontroversi terkait konflik terkait budaya tradisional. Konflik budaya ini terjadi menyusul konflik konfrontasi Borneo bersenjata yang terjadi dari tahun 1963-1965. Sebagian besar permasalahan konflik budaya dipicu pengakuan sepihak elemen budaya tradisional Indonesia sebagai bagian dari budaya otentik Malaysia. Hal semacam ini dianggap sebagai 'penyesuaian budaya' atau yang kerap dikenal dengan sebutan *culture appropriation* (Debarbieux et al., 2021).

Konflik budaya yang terjadi hingga saat penelitian dilakukan merupakan konflik budaya yang diklaim bersifat nasionalis. Efek dari konflik tersebut menimbulkan ketegangan diplomatik bilateral antar negara yang dampaknya dapat dirasakan sampai kepada hubungan ekonomi antar negara. Misalnya peningkatan isu sensitivitas terhadap tenaga kerja asal Indonesia (TKI) di Malaysia yang mulai diberitakan pada tahun 2017 (Maksum, 2018). Dari tinjauan sejarah, salah satu konflik yang menimbulkan dampak masif dalam masyarakat dengan konsekuensi nyata terjadi pada tahun 2009. Saat itu sebuah tarian tradisional asal Bali, Indonesia, tari Pendet ditayangkan dalam sebuah iklan promosi pariwisata Malaysia. Dalam iklan yang ditayangkan di Discovery Channel tersebut, tari Pendet ditampilkan sebagai bagian dari budaya Malaysia. Tidak lama setelahnya terjadi aksi demonstrasi massa secara masif di depan gedung kedutaan besar Malaysia di Indonesia, hingga penciptaan berbagai ujaran kebencian yang dilayangkan untuk Malaysia. Menyusul kejadian tersebut, Menteri Kebudayaan dan Pariwisata Malaysia mengirimkan permintaan maaf kepada Menteri Kebudayaan dan Pariwisata Indonesia lewat saluran telepon. Ia mengklaim bahwa klip tersebut bukan produksi resmi Pemerintah Malaysia

dan bukan merupakan bagian dari Kampanye Pariwisata Visit Malaysia 2009. Permintaan maaf tersebut ditolak oleh Menteri Kebudayaan dan Pariwisata Indonesia, Jero Wacik (Chong, 2012) karena dianggap tidak cukup untuk mengurangi serangkaian "insiden serupa di mana Malaysia mengklaim ikon budaya dari Indonesia" (Sagita 2009, hlm. 1). Selain itu, glorifikasi isu oleh media Indonesia kerap menjadi sorotan dalam berbagai penelitian karena dianggap tidak berimbang terhadap permintaan maaf pihak Malaysia.

Sejumlah penelitian mendalam terkait konflik budaya antara Indonesia-Malaysia masih terus dilakukan para akademisi hingga saat ini dalam inisiasi menjelaskan penyebab konflik, hingga pemetaan solusi. Penelitian dilakukan oleh akademisi dari berbagai negara seperti Indonesia (Ihsan, 2021; Maksum, 2018; Istiqomah, n.d.), Malaysia (R. H. Ab Ghani et al., 2021; Rohani Hj. Ab Ghani, 2013; Meng & Karulus, 2019), Amerika (Chong, 2012), Australia (Clark, 2013), dan Swiss (Debarbieux et al., 2021). Kontroversi tari Pendet telah ditempatkan sebagai objek penelitian dalam lingkup hubungan internasional (Istiqomah, n.d.; Maksum, 2018), politik budaya (Clark, 2013), ilmu sosial budaya (Rohani Hj. Ab Ghani, 2013; Chong, 2012), peradaban islam (R. H. Ab Ghani et al., 2021), dan wilayah politik pemerintah (Debarbieux et al., 2021).

Sebagian besar penelitian membahas konflik ini dalam bingkai pemberitaan media Indonesia yang timpang (Ihsan, 2021; R. H. Ab Ghani et al., 2021; Rohani Hj. Ab Ghani, 2013) serta reaksi masyarakat Indonesia yang diasosiasikan dengan sifat arogansi dan agresif (R. H. Ab Ghani et al., 2021; Meng & Karulus, 2019; Rohani Hj. Ab Ghani, 2013). Meski kejadian terkait pengakuan sepihak akan tari Pendet telah berlangsung tiga belas tahun yang lalu, sentimen negatif antara Indonesia-Malaysia masih terus berlangsung dan meningkat (Ihsan, 2021). Data Google Trends dalam lima tahun terakhir yakni pada tahun 2016-2021 mengatakan bahwa sentimen antara Indonesia dan Malaysia terus meningkat di media sosial.

Kesulitan untuk memaafkan kesalahan pihak eksternal, sensitivitas berlebih terhadap pihak yang dianggap telah merendahkan harkat martabat kelompok, serta pola perilaku agresif kolektif membawa fokus penelitian dari sudut pandang masyarakat. Berbanding terbalik dengan penelitian sebelumnya yang memfokuskan agresivitas sebagai hasil pembentukan media, Noam Chomsky dalam bukunya Media Control (1997) mengemukakan skeptisme atas propaganda media. Ia berargumen bahwa terlepas dari segala upaya media mengendalikan pemikiran dan membentuk persetujuan kolektif, masyarakat sesungguhnya memiliki kemampuan untuk memikirkan segala sesuatunya. Meski tidak bisa dikatakan bahwa opini masyarakat dapat sepenuhnya terlepas dari pengaruh media, masyarakat memiliki otonom dan kesadaran dalam membuat pilihan nya sendiri.

Dalam penelitian ini, pola perilaku masyarakat Indonesia yang diklaim agresif dalam menanggapi isu terkait kebudayaan Indonesia didalami dalam ranah media sosial. Beberapa konsep yang umum digunakan untuk menjelaskan konsep agresivitas, baik agresivitas individu maupun kelompok, adalah harga diri

(*self-esteem*) dan narsisme. Kernis et al. (1989) dalam penelitiannya membuktikan bahwa harga diri tidak memiliki hubungan langsung dengan agresivitas. Harga diri yang tinggi berarti berpikir baik tentang diri sendiri. Sedangkan, narsisme melibatkan keinginan yang tinggi untuk berpikir baik tentang diri sendiri. Dimana opini mengenai diri sendiri atau kelompok (*in-group*) sangat dipengaruhi oleh faktor eksternal. Bahkan narsisme tidak mengarah langsung pada peningkatan agresivitas secara keseluruhan; melainkan, agresi narsisis terjadi terutama sebagai tanggapan langsung terhadap kritik dan penghinaan.

Peneliti akan mengobservasi dan memetakan bagaimana penggunaan kata, baik frekuensi hingga konteks penggunaannya dalam komentar di video Youtube. Penelitian bertujuan untuk mengeksplorasi tema-tema yang muncul dalam korpus komentar Youtube pada tahun 2009 dan tahun 2010 hingga saat ini. Tema dan subtema akan digali dan dikoding untuk mengidentifikasi sifat narsisme kolektif masyarakat Indonesia. Dalam penelitian ini, peneliti mengasumsikan bahwa sifat-sifat narsisme kolektif memediasi persepsi ancaman pada masyarakat Indonesia sehingga mengarah pada tindakan agresif terhadap pihak Malaysia, terlepas dari variabel lain yang terjadi hingga saat ini.

KAJIAN PUSTAKA

Narsisme kolektif adalah perpanjangan dari konsep narsisme individu yang melihat kelompok sebagai perpanjangan dari diri mereka sendiri dan mengharapkan semua orang untuk mengenali kehebatan kelompok dan memvalidasi nya secara terus-menerus (Golec de Zavala et al., 2009). Narsisme kolektif juga dikaitkan dengan kritik diri dan kecenderungan untuk bereaksi secara lantang terhadap rangsangan lingkungan (Golec de Zavala et al., 2017). Idealisasi narsistik kelompok merupakan strategi untuk melindungi ego yang lemah dan terancam. Dalam konteks ini, budaya Indonesia yang kerap diklaim oleh Malaysia menimbulkan berbagai reaksi bersentimen negatif serta agresif dari masyarakat Indonesia. Respon di media sosial timbul akibat pandangan masyarakat Indonesia akan perilaku bangsa lain yang dirasa telah merebut budaya milik mereka. Pengembangan harga diri yang tinggi dan tak boleh tercela dalam kelompok ini merupakan hasil dari pemupukan serangkaian fenomena sejarah yang dialami Indonesia dengan Malaysia. Hubungan antara narsisme kolektif dan agresivitas dimediasi oleh ancaman yang dirasakan dari kelompok luar dan penghinaan yang dirasakan terhadap kelompok dalam (Golec de Zavala et al., 2009).

Temuan Bushman & Baumeister (1998) menunjukkan bahwa rasa egoisme (emosional dan motivasional) yang menentukan agresi. Daripada hal tersebut, dalam menjelaskan fenomena agresivitas kolektif suatu kelompok budaya, peneliti menggunakan konsep narsisme kolektif (*collective narcissism*) dan teori egoisme terancam. Sejak pertama kali dicetuskan oleh *Frankfurt school* pada tahun 1940, fenomena narsisme kolektif telah digunakan untuk membahas isu seperti politik (Golec de Zavala & Keenan, 2020), agama (Ardi & Budiarti, 2020), hipersensitivitas dan permusuhan dalam kelompok (Golec de Zavala et al., 2016; Cichocka et al., 2021),

hubungan narsisme kolektif dengan gender (Golec de Zavala, 2022; Szczepańska et al., 2022), dan gerakan sosial (Cichocka et al., 2022).

Teori Egoisme Terancam dapat digunakan untuk menjelaskan temuan yang menghubungkan terkait narsisme kolektif (Golec de Zavala et al., 2009), serta ketidakmampuan untuk memaafkan (Exline et al., 2004). Menurut Teori Egoisme Terancam, semua berawal dari narsisme individu sebagai 'faktor risiko' yang berkontribusi pada respons kekerasan dan agresif terhadap provokasi yang dirasakan: tidak adil perlakuan, kritik, keraguan atau hinaan.

Hasil studi Golec de Zavala et al. (2009) menunjukkan bahwa narsisme kolektif memiliki keterkaitan dengan variabel yang menunjukkan identifikasi dengan kelompok nasional, keterikatan yang tinggi dan tidak kritis pada kelompok nasional (patriotisme buta), kepercayaan pada kebesaran dan keunggulannya (orientasi dominasi sosial, terutama komponen dominasi berbasis kelompok) dan keterikatan pada otoritasnya (otoritarianisme sayap kanan). Hasil penelitiannya mengungkapkan bahwa hubungan antara narsisme kolektif dan agresi terhadap kelompok luar sebagian dimediasi oleh ancaman yang dirasakan terhadap kelompok dalam dari agresi orang lain, dan narsisme kolektif yang tertinggi ditemukan di antara orang-orang yang menganggap positif kelompok dalam mereka, tetapi pada saat yang sama percaya bahwa orang lain tidak berbagi pandangan positif dengan mereka tentang kelompok dalam. Narsisis kolektif sangat rentan untuk menafsirkan tindakan orang lain sebagai tanda-tanda tidak hormat, kritik atau ketidaksetujuan dari dalam kelompok dan bereaksi secara agresif. Ditambah dengan kesulitan dalam memaafkan dan melupakan penghinaan atau ketidakadilan sebelumnya yang dialami kelompok oleh para narsisis kolektif, kelompok menjadi lebih sensitif dan mudah tersinggung. Agresivitas narsisis kolektif biasa dipicu penghinaan yang dirasakan, atau ancaman terhadap kelompok. Dalam tindakan nya yang tergolong agresif, permusuhan dan agresi antarkelompok tersebut dipandang semata-mata sebagai aksi dalam melindungi citra kelompok. Demikian, narsisme kolektif diasumsikan dapat memprediksi sikap dan tindakan antar kelompok (Abrams & Hogg, 1988; Crocker & Luhtanen, 1990; Jordan et al., 2005; Golec de Zavala et al., 2009).

METODE PENELITIAN

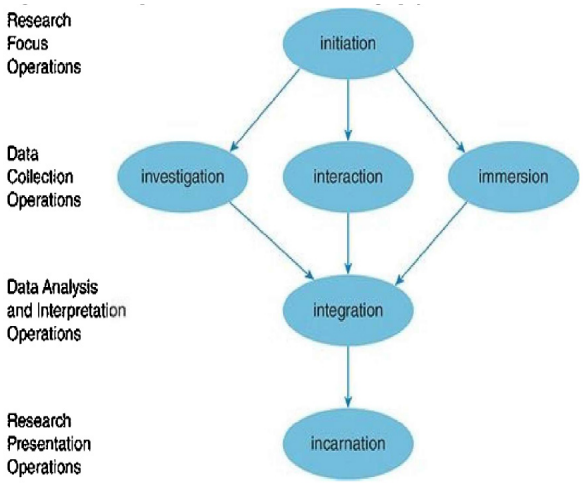
Berdasarkan tujuan penelitian yakni menganalisis tema dalam komentar di video Youtube, penelitian menggunakan metode netnografi. Netnografi adalah metode kualitatif yang umum digunakan ketika penelitian ingin mengamati fenomena sosial dalam konteks memperoleh pemahaman budaya tentang pengalaman orang dan kelompok dari interaksi dan konten sosial di media online, serta memahaminya secara ilmiah (Kozinets, 2020). Metode netnografi melibatkan observasi digital dan penambangan data dari sosial media (*data-field*) secara otomatis demi mengamati pola informasi dari jejak tekstual pada platform (Bartl et al., 2012).

Berkaitan dengan objek penelitian, metode netnografi telah digunakan secara berulang kali dalam meneliti jejak digital dalam media sosial Youtube (Schuman et al., 2018; Schier & Linsenmeyer, 2019). Netnografi

adalah keturunan etnografi memiliki kelebihan yang terletak pada sisi arsip digital dan kemampuan jangkauan komunikasi langsung (Kozinets, 2010; 2015). Dalam menjawab pertanyaan terkait kualitas serta kejelasan operasionalisasi metode netnografi (Beneito-Montagut, 2011; Hine, 2000), penelitian ini menggunakan pengamatan 'tindak berulang' (lihat di Kozinets & Gambetti, 2020). Aspek alternatif temporal tersebut bertujuan membantu netnografer menentukan relevansi, mengumpulkan data, mendeskripsikan, merefleksikan, dan melaporkan fenomena sosial yang sedang diamati dengan lebih baik. Dalam upaya visualisasi perbandingan, data dibagi menjadi dua berdasarkan periode waktu yang mendukung penelitian. Pengamatan 'tindakan berulang' dalam periode waktu membantu peneliti menentukan hadirnya 'tindakan yang berurutan, kumulatif, atau berulang', apakah data mengandung ritme atau pola tertentu (Zacharias et al., 2002), melihat perbandingan atau proses temporal, dan mengeksplorasi tren atau titik balik dalam komunikasi (Stanyer & Mihelj, 2016).

Studi ini meneliti muatan komentar dari beberapa video di kanal media sosial Youtube yang relevan. Video yang digunakan merepresentasikan fokus penelitian yakni budaya Tari Pendet yang diklaim Discovery Channel bagi iklan pariwisata Malaysia secara sepihak. Video diseleksi berdasarkan kriteria yang telah disediakan penelitia. Kriteria pertama, video bertopik relevan serta diunggah pada tahun 2009, karena konlfik berawal pada awal bulan Agustus 2009. Kriteria kedua adalah penghitungan jumlah penonton video yang terbanyak di antara video terkait lainnya dengan asumsi keseluruhan bahwa komentar yang terkandung didalamnya memiliki frekuensi terbanyak dibanding video dengan jumlah penonton yang lebih sedikit. Kriteria ketiga yakni pengunggah video berasal dari Indonesia (diidentifikasi dari penelusuran sejarah pada akun Youtube pengunggah).

Setelah video yang relevan ditentukan, peneliti akan melakukan pengamatan dan pengambilan komentar dari video tersebut untuk kemudian dianalisis. Dalam mendukung efektifitas dalam mengumpulkan dan menganalisis data, penelitian menggunakan software Netlytic sebagai alat pencari data (*crawling tool*) dan software Nvivo untuk menganalisis data (*analytical tool*). Komentar yang telah diambil lalu di ekspor ke dalam file berformat Excel, kemudian melalui proses seleksi dan eliminasi. Proses seleksi berdasarkan beberapa kriteria yakni (1) komentator berasal dari Indonesia (2) komentar tersusun atas beberapa susunan kata, bukan hanya tanda atau simbol (3) komentar yang sama dibatasi jumlah nya yakni hanya satu komentar dengan pertimbangan waktu pengunggahan dan akun pengunggah yang sama guna menghindari komentar ganda.



Gambar 1. Prosedur Penelitian Netnografi

Dalam praktik netnografi, Kozinets (2010) menggambarkan struktur yang merepresentasikan prosedur yang harus dilakukan peneliti netnografi. Pada tahap *initiation*, peneliti telah menentukan tujuan penelitian yakni untuk melihat tema-tema yang muncul dalam komentar video yang diproduksi masyarakat Indonesia pada saat sebelum dan sesudah permintaan maaf dari Discovery Channel disiarkan media. Dalam tahap *investigation*, fokus penelitian ada pada data jejak online dari komentar yang dibuat masyarakat Indonesia pada beberapa video terpilih yang diunggah di platform Youtube. Seleksi pencarian video memanfaatkan kata kunci (*query*) "Tari Pendet Malaysia". Setelah proses seleksi, didapati empat video terpilih yang setelah dikalkulasikan mengandung keseluruhan komentar sebanyak 1030 komentar.

Komentar dalam video terpilih kemudian ditelusuri kembali dan dibersihkan secara sistematis (*parsing*) supaya sesuai dengan relevansi dan tujuan penelitian. Dalam proses ini, peneliti secara manual membaca satu persatu data dan mengeliminasi data yang tidak dibuat oleh komentator asal Indonesia. Kosa kata bahasa Melayu (contohnya, 'nak', 'pon', 'tu', 'elok', 'ni', 'korang', 'mahu', 'indon', 'x'), dan kata dengan konotasi mengutuk Indonesia (contohnya, 'Indonesialan', 'tarian bodoh') menjadi rujukan proses eliminasi. Komentar yang memiliki kesamaan susunan kata dengan komentar lain dari satu akun yang sama, pada waktu yang sama, serta komentar yang hanya mengandung simbol penulisan (contohnya, '.', '???') tanpa diikuti kosa kata lain ikut dieliminasi.

Data dipisahkan dalam dua file dengan mengacu pada aspek temporal titik periode waktu permintaan maaf pihak Discovery Channel untuk memahami perspektif dan pandangan retrospektif tentang perjalanan subjek penelitian (Block et al., 2018; Hicks et al., 1976) yang dapat dipahami dalam pengalaman dan interaksi online. Data tersebut dilabeli 'data periode tahun 2009' dan 'data periode 2010 hingga saat ini'. Setelah melalui proses eliminasi data, terdapat 12 komentar yang diunggah dalam periode tahun 2009 dan 40 komentar pada periode tahun 2010 hingga saat ini. Jumlah komentar yang dianalisis berjumlah 52 komentar. Tahap ini disebut *interaction*, yakni tahap dimana peneliti membaca satu per satu korpus dalam upaya menentukan tema yang sesuai bagi tiap komentar dengan maksud menelusuri lebih dalam budaya komunikasi komentator dan menghindari bias kesalahpahaman dalam mengkoding data.

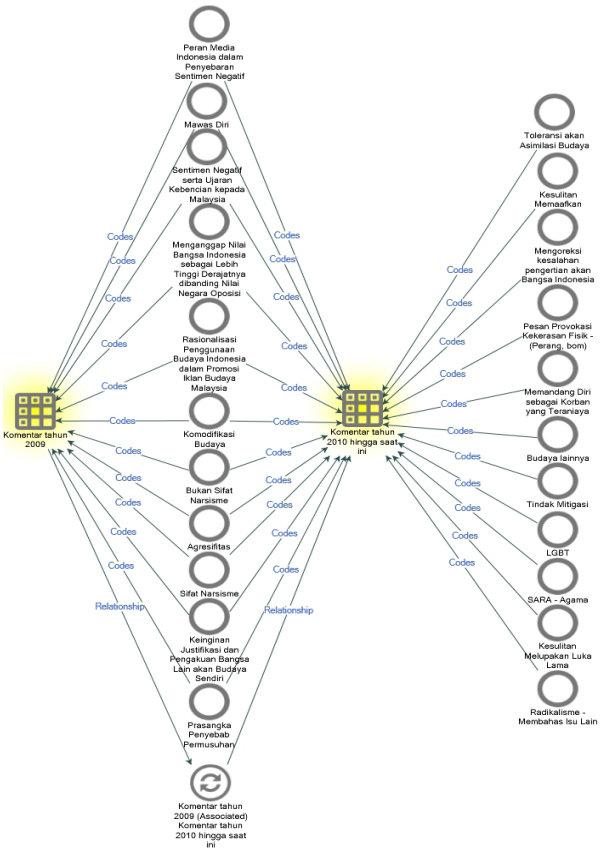
Sepanjang peneliti melakukan eksplorasi dan analisis, peneliti membuat catatan harian yang mengungkap proses penelitian dan perasaan peneliti seperti ketika menelusuri data-field dan dalam pembuatan keputusan. Tahap ini merupakan tahap *immersion*. Catatan peneliti tersebut kemudian akan diikutsertakan dalam proses interpretasi data untuk membantu meninjau kembali kesesuaian data dengan teori. Catatan harian peneliti selama proses penelitian merupakan bentuk refleksi peneliti dalam melakukan penelitian.

Dalam melakukan analisis tema, dua korpus komentar di baca satu persatu kembali untuk terlebih dahulu menentukan kode (*coding*) terkait rangkaian kata dalam komentar. Kode-kode yang terkumpul kemudian membangun subtema yang

kemudian merefleksikan relevansi tiap percakapan dengan konteks penelitian. Setelah subtema tersusun, data dimasukan (*entry*) ke dalam software Nvivo guna membantu peneliti menciptakan dan memvisualisasikan tema-tema secara tepat berdasarkan pemetaan serangkaian subtema yang telah diidentifikasi sebelumnya. Proses yang disebut *integration* ini akan dilakukan pada masing-masing data yang terpisah per periode. Kemudian pada tahap terakhir, *incarnation*, hasil dianalisis akan diinterpretasikan peneliti sesuai temuan yang ada, kemudian disusun dalam format jurnal dengan bahasa yang dapat dipahami pembaca.

HASIL

Dalam 4 video Youtube yang sesuai dengan kriteria, tercatat pada waktu penarikan data yakni pada 13 Oktober 2022, jumlah penonton mulai dari 6,498 - 28,525 penonton dengan rata-rata penonton 17,484 dan total mencapai 69,936 penonton. Sejumlah 3 dari 4 video diunggah oleh akun bernama @MalaysianConscience dan 1 dari 4 video diunggah oleh @ MALAYSIALMALING. Mayoritas video (3 dari 4) mengandung *caption* dengan sentimen anti-Malaysia. Masa video diunggah dari 24 Agustus 2009 hingga 7 September 2009 dengan mayoritas video diunggah pada bulan Agustus 2009. Demikian, diperoleh n = 1030 komentar, yang setelah melalui proses seleksi dan eliminasi menghasilkan n = 52 komentar yang dapat dianalisis.


Peran Media Indonesia dalam Penyebaran Sentimen Negatif
Mawas Diri
Sentimen Negatif serta Ujaran Kebencian kepada Malaysia
Menganggap Nilai Bangsa Indonesia sebagai Lebih Tinggi Derajatnya dibanding Nilai Negara Oposisi
Rasionalisasi Penggunaan Budaya Indonesia dalam Promosi Iklan Budaya Malaysia
Komodifikasi Budaya
Bukan Sifat Narsisme
Agresifitas
Sifat Narsisme
Keinginan Justifikasi dan Pengakuan Bangsa Lain akan Budaya Sendiri
Prasangka Penyebab Permusuhan
Komentar tahun 2009 (Associated) Komentar tahun 2010 hingga saat ini
Komentar tahun 2009
Komentar tahun 2010 hingga saat ini
Toleransi akan Asimilasi Budaya
Kesulitan Memaafkan
Mengoreksi kesalahan pengertian akan Bangsa Indonesia
Pesan Provokasi Kekerasan Fisik - (Perang, bom)
Memandang Diri sebagai Korban yang Teraniaya
Budaya lainnya
Tindak Mitigasi
LGBT
SARA - Agama
Kesulitan Melupakan Luka Lama
Radikalisme - Membahas Isu Lain
Codes
Relationship

Gambar 2. Asosiasi Komentar Tahun 2009 dengan Komentar Tahun 2010 Hingga Saat Ini

Terdapat 6 tema dengan 11 subtema yang mengandung karakteristik narsisme didalamnya dan 3 tema yang mengandung sifat non-narsisme yang ditemukan dalam percakapan komentar video di Youtube. Tema yang ditemukan berupa Agresivitas; Keinginan Justifikasi dan Pengakuan Bangsa Lain akan Budaya Sendiri; Kesulitan Melupakan Luka Lama; Memandang Diri sebagai Korban yang Teraniaya; Prasangka Penyebab Permusuhan; Radikalisme-Membahas Isu Lain. Tiap tema memiliki 1-2 subtema kecuali tema 'Memandang Diri sebagai Korban yang Teraniaya'. Sedangkan pada tema non-narsisme, ditemukan tema Mawas Diri; Peran Media

Indonesia dalam Penyebaran Sentimen Negatif; Toleransi Asimilasi Budaya. Penelitian ini akan membahas tema dan subtema yang mengandung sifat narsisme secara menyeluruh.

Tema-tema yang muncul pada komentar yang diunggah pada tahun 2009 berkembang melahirkan tema dan subtema baru dengan cakupan pembahasan yang lebih luas dan beragam pada korpus komentar tahun 2010 hingga saat ini. Selain melahirkan tema dan subtema baru dalam korpus nya, seluruh rangkaian elemen tema dan subtema pada tahun 2009 tetap berasosiasi dan bermunculan dalam komentar pada tahun 2010 hingga saat ini. Tidak terlihat pengurangan tema dengan sifat narsisme pasca tahun 2009. Meski pada saat itu aksi permintaan maaf dari pihak Discovery Channel Malaysia telah disiarkan berbagai media Indonesia. Pada tahun 2009 terdapat 3 tema dan 4 subtema dengan sifat narsisme yang muncul, sedangkan pada tahun 2010 hingga saat ini terdapat 6 tema dan 11 subtema dengan sifat narsisme yang teridentifikasi dalam percakapan oleh masyarakat Indonesia.

Dari Tabel 1. di atas dapat terlihat bahwa pada tahun 2009 mayoritas komentar oleh masyarakat Indonesia mengandung sifat narsisme (036%; 023%; 016%) dengan sentimen negatif serta ujaran kebencian terhadap Malaysia sebagai isi konten terbanyak (036%). Pada periode ini hanya sebagian kecil masyarakat Indonesia yang membuat komentar yang mengandung sifat non-narsisme (03%; 02%).

Tiga tema sifat narsisme masyarakat Indonesia yang diidentifikasi dalam kolom komentar Youtube tahun 2009 (lihat Tabel. 3) terkait isu berupa agresivitas, keinginan justifikasi dan pengakuan bangsa lain akan budaya sendiri, serta prasangka penyebab kekerasan.

Agresivitas

Tema agresivitas yang muncul pada tahun 2009 berupa sentimen negatif serta ujaran kebencian kepada Malaysia yang ditandai oleh kata-kata seperti 'mencuri', 'miskin kreatifitas', 'tidak bermoral', dan yang paling populer adalah 'malingsial'. Kata yang terkandung dalam komentar bertujuan memberi label pada pihak oposisi dan menyerang mereka dengan intensi membuat pihak oposisi tersakiti. Ungkapan yang termasuk sebagai agresif pada tahun 2010 hingga saat ini berkembang dengan bertambahnya subtema 'Pesan Provokasi Kekerasan Fisik'. Subtema tersebut meliputi komentar yang menyebut kata 'bom' dan 'perang' dalam konotasi mengajak. Subtema sentimen negatif serta ujaran kebencian kepada Malaysia pada periode ini pun mengalami evolusi yang mengarah pada penyerangan menggunakan kata 'tidak punya jati diri', 'tidak punya budaya', dan 'tidak tahu malu'.

Keinginan Justifikasi dan Pengakuan Bangsa Lain akan Budaya Sendiri

Masyarakat Indonesia pada tahun 2009 menggunakan frase yang menyatakan bahwa budaya Indonesia lebih kaya dan lebih baik apabila dibandingkan dengan budaya otentik oposisi. Tema ini terlihat semakin luas memasuki tahun 2010 hingga saat ini dimana dimensi penggunaan kata untuk subtema 'Menganggap Nilai Bangsa Indonesia sebagai Lebih Tinggi Derajatnya dibanding Nilai Negara Oposisi' terlihat sangat moderat ketika dalam

komentar oleh masyarakat Indonesia, budaya LGBT dikaitkan dengan kontrol politik Indonesia. Selain itu, terdapat kecenderungan masyarakat Indonesia untuk giat mengoreksi perkataan oposisi terhadap Indonesia atau budaya Indonesia yang dinilai mereka sebagai kesalahan dalam memahami bangsa Indonesia. Pengoreksian biasanya muncul ketika oposisi memulai komentar sehingga menjadi pemicu masyarakat Indonesia dalam menjelaskan lebih detail origin suatu budaya, suku, bahasa, tari-tarian, dan lain sebagainya. Dalam hal ini, masyarakat Indonesia terlihat sangat giat menceritakan asal-usul tiap budaya nya secara rinci dalam komentar mereka.

Prasangka Penyebab Permusuhan

Dalam tema ini, terkumpul komentar masyarakat Indonesia yang berusaha mengambil alih peran untuk merasionalisasi penggunaan budaya Indonesia dalam konteks iklan promosi pariwisata Malaysia. Pada tahun 2009, subtema rasionalisasi lebih mengarah pada konteks kolonialisme dimana muncul dalam beberapa komentar yang mengaitkan eratnya budaya para penjajah seperti orang Inggeris pada Malaysia. Menurut masyarakat Indonesia, bahkan pada masa pasca-kolonialisme, beberapa budaya Inggris masih diadopsi Malaysia. Seperti halnya yang paling umum adalah penggunaan bahasa Inggris yang kental dan menjadi bagian dari bahasa nasional Malaysia bersama bahasa Melayu. Contoh tersebut menjadi argumentasi yang menjelaskan budaya Malaysia yang dinilai masyarakat Indonesia 'kurang kaya' dan 'tidak jelas', serta perilaku Malaysia yang dinilai memiliki kesukaan dalam 'mengklaim' budaya bangsa lain sebagai miliknya. Namun, pada tahun 2010 hingga saat ini, masyarakat Indonesia me-rasionalisasi alasan dibalik tindakan Discovery Channel sebagai langkah yang ditempuh pihak Malaysia untuk memperkenalkan budaya Indonesia sebagai milik mereka dengan tujuan komodifikasi.

Kemudian, seiring berjalannya waktu, ditemukan peningkatan tema dan subtema dalam komentar (pada Tabel 2.). Terdapat 4 tema baru dengan 3 tema narsisme yakni Kesulitan Melupakan Luka Lama; Memandang Diri sebagai Korban yang Teraniaya; Radikalisme-Membahas Isu Lain dan 1 tema non-narsisme yakni Toleransi akan Asimilasi Budaya.

Kesulitan Melupakan Luka Lama

Sejalan dengan salah satu karakteristik populer seorang narsistik adalah kesulitan melupakan luka lama. Tema ini teridentifikasi hanya pada komentar yang diunggah setelah tahun 2009, yakni pada tahun 2010 hingga saat ini. Dalam komentarnya, terlihat kecenderungan masyarakat Indonesia yang enggan memaafkan perilaku yang dianggap sebagai perbuatan Malaysia karena serangkaian perjalanan konflik diantara kedua negara. Terkandung kosa kata 'Memaafkan maling tidak ada gunanya' dan 'Seorang pembohong akan selalu berbohong…'. Tidak hanya itu, masyarakat Indonesia pun giat membuat daftar budaya yang pernah memiliki sejarah konflik berupa 'klaim' oleh Malaysia. Seakan satu suara dengan teman seperjuangan, masyarakat Indonesia lainnya turut menyuarakan inisiasi agar pemerintah melakukan tindak mitigasi

dengan cepat dan tegas. Hal tersebut dikarenakan serangkaian konflik yang tercatat dalam sejarah antara Indonesia dan Malaysia yang berawal pada tahun 1963 dalam konflik Borneo.

Memandang Diri sebagai Korban yang Teraniaya

Meski tidak banyak, komentar masyarakat Indonesia yang memposisikan dirinya sebagai korban dalam konflik ini selayaknya menjadi sorotan. Selain karena penggunaan kosa kata yang memposisikan kelompok nya sebagai pihak yang mengalami penindasan dan tak berdaya, seperti 'Apa kalian tidak puas mengambil semua milik kami?' dan 'ntah apa yang terjadi jika semua budaya kamu kalian klaim', motif pembuat komentar ini pun dapat dipertanyakan mengingat tema komentar serupa baru bermunculan pasca permintaan maaf Discovery Channel.

Radikalisme-Membahas Isu Lain

Tema yang membahas isu lain bermunculan pasca permintaan maaf Discovery Channel perihal kontroversi Tari Pendet. Beberapa topik pembahasan mengaitkan isu agama dan orientasi seksual dengan budaya suatu negara. Dalam beberapa komentar terlihat masyarakat Indonesia mengaitkan perilaku Discovery Channel dengan Malaysia sebagai negara dengan mayoritas populasi beragama Islam. Lebih lanjut, meski zaman telah berkembang ke arah yang lebih moderat, beberapa komentar masyarakat Indonesia mengandung sentimen negatif terhadap orientasi seksual LGBT. Meski tidak seluruhnya, beberapa masyarakat Indonesia membandingkan bagaimana Indonesia, tidak seperti Malaysia, tidak memberi celah atau kesempatan terhadap orang dengan orientasi seksual LGBT untuk 'turut campur dalam hal politik'. Tema radikalisme ini terjadi sebagai hasil dari sifat narsisme dan nasionalisme semu yang mendalam pada masyarakat Indonesia. Ketidakmampuan masyarakat Indonesia dalam menoleransi asimilasi budaya dan menerima permintaan maaf dari pihak oposisi membuat mereka terjun semakin dalam dan sebagai hasil, memperluas spektrum pembahasan konflik.

PEMBAHASAN

Diagram asosiasi perbandingan korpus antar dua periode menunjukkan bagaimana seiring berjalannya waktu bahkan hingga satu dekade setelah konflik, masyarakat Indonesia terus melahirkan serta menumbuhkan karakteristik narsisme dan arogansi. Dari hasil penelitian, tema yang muncul pada periode tahun 2009 dimana konflik seputar Tari Pendet yang dimasukkan ke dalam iklan pariwisata Malaysia oleh Discovery Channel berupa: agresivitas; keinginan justifikasi dan pengakuan bangsa lain akan budaya sendiri; serta prasangka penyebab permusuhan.

Agresivitas terkait dengan narsisme kolektif dalam kasus ini dipicu oleh penghinaan atau ancaman yang dirasakan masyarakat Indonesia. Terdapat perasaan tidak dihormati oleh pihak oposisi yang menjadi penyebab ancaman yang dirasakan masyarakat Indonesia. Sebagai respon, masyarakat Indonesia kerap mengemukakan komentar berisikan sentimen negatif, ujaran kebencian, sampai kepada pesan yang mengandung provokasi kekerasan kepada Malaysia. Hal ini

tergolong umum dilakukan oleh narsisis sebagai tindakan yang dibenarkan dengan dalih pembalasan dan pembelaan akan harga diri kelompoknya yang telah dicela (Golec de Zavala et al., 2009). Dalam penelitian sebelumnya, harga diri kolektif dianggap bertanggung jawab memupuk negativitas antarkelompok (Crocker & Luhtanen, 1990).

Selain kaitannya dengan agresivitas antar-kelompok, harga diri kolektif yang tinggi tetapi tidak stabil sehingga membutuhkan validasi eksternal yang konstan disebut sebagai definisi dari narsisme kolektif (Crocker & Park, 2004; Golec de Zavala et al., 2009). Kebutuhan akan validasi eksternal sejalan dengan hasil penemuan dimana masyarakat Indonesia berusaha menjelaskan secara rinci dan lengkap akan budaya Indonesia dalam kolom komentar, dengan komentar kelompok luar yang memberi pernyataan mengenai budaya atau bangsa Indonesia sebagai pemicu. Keinginan menjustifikasi dan selalu membenarkan kesalahan pengertian kelompok luar akan budaya mereka, diungkap dalam teori narsisme kolektif sebagai sifat narsisme kolektif yang paling umum dan tinggi ditemukan. Terkait konfirmasi terakhir dari pihak Discovery Channel yang mengklarifikasi bahwa meski iklan tersebut mempromosikan pariwisata Malaysia, pihak pemerintah Malaysia tidak memiliki pengetahuan akan konten dengan kandungan unsur budaya Indonesia tersebut di dalam iklan pariwisata Malaysia. Sehingga Discovery Channel adalah satu-satunya pihak yang bertanggung jawab atas kejadian ini (Kompas Cyber Media, 2009). Demikian terlihat masyarakat Indonesia mengesampingkan fakta tersebut karena hanya segelintir masyarakat yang membahasnya hingga kemudian menyalahkan media, dan yang lainnya menunjukkan absennya motivasi untuk mencari tahu kebenaran mengenai fakta tersebut.

Dalam tema prasangka penyebab permusuhan, masyarakat Indonesia terlihat berusaha memberikan penjelasan dan rasionalisasi klaim akan budaya Indonesia. Beberapa bentuk rasionalisasi seperti pernyataan bahwa Malaysia sedang dalam pencarian jati diri budaya mereka maupun manipulasi yang dikehendaki demi tujuan komodifikasi. Meski demikian, serangkaian pendapat secara konsisten diakhiri dengan pernyataan bahwa apapun bentuk alasan perlakuan klaim sepihak Discovery Channel tersebut, perilaku tetap tidak dibenarkan. Prasangka-prasangka yang timbul dalam tema ini mengisyaratkan kecurigaan akan motif dibalik klaim Tari Pendet (seperti pernyataan mengenai tujuan komodifikasi). Hal ini demikian selaras dengan teori mengenai narsisme kolektif yang selain dikaitkan dengan agresivitas yang dengan motivasi pembalasan, tetapi kemudian dengan prasangka antarkelompok (Golec de Zavala et al., 2009). Narsisme kolektif yang terjadi berpengaruh meningkatkan kepekaan terhadap tanda-tanda kritik atau perlakuan tidak adil terhadap kelompoknya (dalam konteks antarkelompok).

Memasuki pembahasan pada periode tahun 2010 hingga saat ini, peningkatan tema dapat diobservasi. Tiga tema baru berupa: kesulitan melupakan luka lama; memandang diri sebagai korban yang teraniaya; dan radikalisme-membahas isu lain.

Meskipun permintaan maaf telah dilakukan oleh Discovery Channel bahkan

hingga satu dekade kemudian, masyarakat Indonesia menunjukkan kesulitan untuk melupakan sejarah konflik Tari Pendet dan berbagai rangkaian kasus lainnya. Berlainan dengan sikap toleransi dan memaafkan, masyarakat Indonesia kerap menunjukkan keengganan mereka untuk menerima maaf dari pihak oposisi. Sesuai dengan teori egoisme terancam, narsisis, baik individu maupun kolektif populer dengan sifat tidak mau memaafkan atau melupakan penghinaan dan ketidakadilan yang dilakukan pada kelompok mereka oleh kelompok luar (Golec de Zavala et.al., 2009). Selain daripada itu, mereka pun terlihat lebih giat dalam membuat daftar panjang akan kebudayaan Indonesia lainnya yang sempat menjadi pusat perdebatan antara Indonesia dan Malaysia tempo dulu diluar konflik Tari Pendet. Tidak heran pada subtema lainnya, masyarakat Indonesia terlihat memusatkan perhatian pada pemerintah dan aparat yang dinilai harus dengan segera melakukan serangkaian tindakan mitigasi dengan intensi mencegah kejadian klaim budaya sepihak oleh pihak luar Indonesia tidak terjadi kembali. Narsisme kolektif membuat kelompok selalu berprasangka terhadap kelompok luar yang berbagi sejarah keluhan penuh kesalahan dengan kelompoknya. Dalam teori narsisme kolektif, masyarakat Indonesia digambarkan secara emosional sedang berinvestasi pada pembangunan citra kelompok mereka. Terkait hadirnya sikap yang menunjukkan kewaspadaan konstan terhadap kritik yang dirasakan atau tidak hormat terhadap kelompok dalam serta motivasi yang dimiliki yakni membela kepentingan nasional kolektif, narsisme kolektif yang dimiliki masyarakat Indonesia tergolong dalam patriotisme semu.

Tema kedua dalam periode ini adalah hadirnya pandangan yang memandang diri sendiri sebagai korban yang mengalami penganiayaan. Tema ini dinilai peneliti unik karena dalam teori narsisme kolektif, para narsis selalu menggambarkan kebesaran dan keunggulan yang mereka miliki. Dengan sikap yang ditandai kemarahan agresif dan tindakan defensif, para narsis relatif berperan sebagai penghukum dan pengoreksi (Golec de Zavala et al., 2009). Dalam temuan, penting diketahui bahwa terdapat sisi yang terkesan melankolis dari masyarakat Indonesia yang memposisikan dirinya sebagai korban yang tak berdaya dalam konflik ini. Narsisis kolektif percaya bahwa kelompok mereka terus-menerus terancam dan dirusak oleh orang lain (Golec de Zavala et al., 2009; 2016; Guerra et al., 2020). Meski demikian, terdapat hal kontradiktif dalam tema ini yakni pada pemilihan kata serta emoji yang digunakan dalam komentar yang membuat kesan tertindas dan tak berdaya. Sementara, komentar diunggah pada periode pasca permintaan maaf Discovery Channel. Periode ini menandakan bahwa kepemilikan atau kekuasaan akan budaya Tari Pendet yang diperebutkan telah diakui legit sebagai milik Indonesia. Hal serupa berlaku bagi kebudayaan Indonesia lainnya yang telah sebelumnya diklaim Malaysia.

Tema terakhir yakni radikalisme. Perdebatan yang terus berlangsung hingga saat ini menunjukkan kronis nya tingkat kepekaan masyarakat Indonesia terhadap kritik serta ancaman. Sehingga kelompok luar yang sering berhubungan dengan masyarakat Indonesia cenderung dianggap akan terus-menerus merugikan dan mengancam perdamaian masyarakat

Indonesia. Subtema yang muncul dalam kolom komentar mengaitkan isu seputar agama dan orientasi seksual dalam isu budaya Indonesia yang diklaim Discovery Channel. Masyarakat Indonesia terkesan mempertanyakan kekuatan agama serta orientasi seksual serta pengaruhnya pada masyarakat Malaysia. Hal ini mengesampingkan logika bahwa ketika Tari Pendet diklaim Discovery Channel, hanya segelintir perusahaan yang bertanggung jawab dan bukan keseluruhan masyarakat dalam negara tersebut.

Studi menunjukkan bahwa keseluruhan tema yang ditemukan dalam komentar di video Youtube memiliki kesamaan yang linear dengan konsep narsisme kolektif dalam konteks patriotisme buta. Idealisasi bangsa yang tidak terbuka pada kritik dan memiliki keterkaitan dengan negativitas, prasangka, dan agresivitas terhadap kelompok (Schatz & Staub, 1997; Schatz dkk., 1999) menunjukkan keberadaan ideologi patriotisme buta dalam masyarakat Indonesia. Meski narsisme kolektif dan patriotisme buta tumpang tindih dalam pendekatan tidak kritis terhadap kelompok nasional, Golec de Zavala et al. (2009) menggambarkan narsisme kolektif sebagai konsep yang lebih luas daripada patriotisme buta. Dalam penelitiannya, narsisme kolektif cenderung disibukkan dengan kegiatan memvalidasi dan melindungi citra kelompok yang sering dikaitkan dengan patriotisme buta (Schatz et al., 1999; Bar-Tal, 1996; de Figueiredo & Elkins, 2003; Golec de Zavala et al., 2009) sebagai salah satu pandangan yang menggambarkan kelompok dengan sifat-sifat narsisme kolektif dan bergerak dalam skala kelompok yang besar.

Pertumbuhan toleransi

Diluar dari pembahasan mengenai patriotisme buta, terdapat jenis patriotisme lain yakni patriotisme konstruktif. Tak dapat dipungkiri bahwa dalam dalam hasil penelitian, terdapat beberapa tema dengan nada toleransi dan perdamaian. Seiring dengan perkembangan tema dengan sentimen negatif, terdapat perubahan lainnya dimana yang sebelumnya (pada tahun 2009) hanya terdapat 2 komentar dengan tema non-narsisme (mawas diri; peran media dalam menyebarkan sentimen negatif) setelahnya berkembang dengan total 8 komentar yang mengandung sentimen perdamaian dengan penambahan 1 tema baru takni toleransi akan asimilasi budaya. Demikian dapat terlihat bentuk patriotisme konstruktif dalam masyarakat Indonesia yang dikaitkan dengan toleransi dan sikap antarkelompok yang lebih baik hati (Schatz & Staub, 1997; Schatz dkk., 1999.)

Kelompok kurang beruntung

Penelitian ini menunjukkan bahwa narsisme kolektif nasional Indonesia dapat dikaitkan dengan upaya melindungi hak paten budaya Indonesia. Narsisme kolektif Indonesia juga dapat dikaitkan secara positif dengan sisi konservatisme politik dan kepercayaan lain yang melegitimasi pandangan akan ketidakadilan serta ancaman yang dirasakan. Destabilisasi masyarakat Indonesia menampilkan tindakan kolektif revolusioner yang bertujuan untuk menantang ketidaksetaraan yang ada oleh kelompok-kelompok yang kurang beruntung (Reicher & Ulusahin, 2020; Selvanathan et al., 2020; Osborne et al., 2019). Hasil penelitian menambah

penelitian akademik yang mengukuhkan gagasan bahwa narsisme kolektif dapat berasal dari pihak-pihak yang dirugikan dan mencari keadilan (narsisme kolektif kelompok revolusioner). Dalam upaya membela hak dan kepentingan kelompok yang terus-menerus terancam dan dirusak orang lain, mereka mendorong niat permusuhan dan menganggap permusuhan sebagai tindakan defensif (Golec de Zavala et al., 2009; 2013; Hase et al., 2021).

KESIMPULAN

Hasil penelitian menemukan bahwa pada tahun 2009 ketika fenomena Tari Pendet diklaim oleh Discovery Channel, komentar masyarakat Indonesia kerap menggunakan frase yang membanding-bandingkan Indonesia dan Malaysia dengan mengungkapkan keunggulan budaya Indonesia dibanding budaya oposisi. Dalam upaya rasionalisasi, sekelompok masyarakat Indonesia membangun teori mengenai motif dibalik penggunaan budaya Indonesia dalam iklan promosi pariwisata Malaysia yakni sebagai upaya Malaysia dalam membentuk jati diri otentik mereka. Masyarakat Indonesia menganggap bangsa Malaysia memiliki krisis identitas budaya, dimana mereka masih berada dalam pengaruh warisan budaya penjajah. Demikian, Malaysia sedang berusaha melakukan restrukturisasi budaya dengan salah satu upaya mereka yakni secara konsisten mengklaim budaya 'milik' Indonesia.

Pasca permintaan maaf Discovery Channel yakni pada tahun 2010 hingga pada saat pengambilan data penelitian, terlihat keengganan masyarakat Indonesia untuk memaafkan pihak Discovery Channel dan Malaysia. Seakan belajar dari masa lalu, mereka menghubungkan konflik Tari Pendet dengan sejarah konflik antara Indonesia dan Malaysia yang diketahui berawal dari konflik Borneo tahun 1963. Periode pasca permintaan maaf Discovery Channel pun menandai kemunculan pembahasan yang turut mengaitkan agama dan orientasi seksual dengan budaya suatu negara. Perluasan spektrum pembahasan menunjukkan masih adanya ruang bagi masyarakat Indonesia dalam menoleransi asimilasi budaya serta melupakan hal yang terjadi di masa lampau.

Komentar masyarakat Indonesia yang berciri sebagai kelompok nasional, memiliki keterikatan positif yang tinggi dan tidak kritis pada kelompok sendiri (patriotisme buta), sehingga perilaku seperti agresivitas atau dukungan akan kekerasan antarkelompok, kecenderungan untuk merasakan ancaman dari agresi di kelompok luar, serta keengganan untuk memaafkan kelompok luar atas kesalahan yang dilakukan pada kelompok di masa lalu masih terlihat. Penelitian ini mengungkapkan bahwa sifat narsisme kolektif pada masyarakat dapat berbentuk patriotisme buta dan ancaman yang dirasakan kelompok oleh sebab penetrasi agresi eksternal.

Penelitian ini memiliki keterbatasan pada jumlah video yang menjadi unit analisis. Penelitian netnografi yang akan datang dapat mengumpulkan lebih banyak video dan komentar dengan tujuan mendapat suara masyarakat Indonesia yang memiliki derajat representasi lebih tinggi. Disamping kekurangannya, penelitian ini turut menyumbang tulisan akademis yang meneliti sifat narsisme

masyarakat Indonesia menggunakan metode netnografi dengan bantuan beberapa software riset digital. Sebab dari penggunaan metode netnografi, penelitian ini dapat mengungkap tema-tema baru yang muncul dalam kasus ini yang tidak dapat diungkapkan penelitian dengan metode yang umum digunakan yakni survey. Dalam situasi klaim budaya Tari Pendet asal Bali, Indonesia oleh Malaysia, narsisme kolektif yang mendukung tindakan destruktif terhadap Malaysia dimediasi oleh persepsi ancaman yang dirasakan terhadap kelompok.

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Mapping The Characteristics of Medical Influencer on Social Media: A Study from Indonesia

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Abstract

Social media have a crucial role in health discourse and have become a health information source in Indonesia. Health professionals have actively shared information, updated the situation and regulations, explained the cases by answering users' questions, and combated the hoax through their accounts during the COVID-19 pandemic. Health professionals are still perceived as credible and trusted sources to provide health information and messages to the public. This study aims to describe the credibility and expertise aspect of a medical doctor on social media, particularly Instagram (n=73), TikTok (n=60), and Twitter (n=49). The research uses a quantitative approach capturing the bio and content from the accounts of medical influencers. The research findings reveal that health professionals on social media have transformed into microcelebrities, where some receive pay to promote and self-promote themselves.

Keywords: *social media; medical influencers; health discourse; credibility; expertise*

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Pemetaan Karakteristik Medical Influencer di Media Sosial: Studi dari Indonesia

Abstrak

Media sosial memiliki peran krusial dalam diskursus kesehatan dan sumber informasi kesehatan di Indonesia. Profesional kesehatan telah secara aktif membagikan informasi, peraturan dan situasi terkini, menjelaskan kasus kesehatan, menjawab pertanyaan netizen, dan memerangi hoaks melalui akun media sosial ketika pandemi COVID-19. Profesional kesehatan masih dianggap sumber kredibel dan terpercaya yang memberikan informasi dan pesan kesehatan kepada publik. Penelitian ini bertujuan untuk mendeskripsikan aspek kredibilitas dan keahlian dokter medis yang aktif di media sosial, terutama Instagram (n=73), TikTok (n=60), dan Twitter (n=49). Penelitian ini menggunakan pendekatan kuantitatif untuk memotret akun bio dan konten influencer medis. Penelitian ini menemukan profesional kesehatan di media sosial bertransformasi menjadi selebriti mikro, dimana menerima konten paid promote dan mempromosikan diri dan keahliannya.

Kata-kata Kunci: *media sosial; medical influencers; diskursus kesehatan; kredibilitas; keahlian*

INTRODUCTION

Social media have been a popular health information source in Indonesia, particularly during the COVID-19 pandemic (Saud et al., 2020). Debates on health discourse like the pros and cons of vaccination (Karolina & Zarkasi, 2022), implementation of Social Security Administrative Body (Badan Penyelenggara Jaminan Sosial/BPJS) as national health insurance (Laagu & Arifin, 2020), and a healthy lifestyle campaign (Januraga et al., 2020) commonly occur on social media. Since the COVID-19 pandemic, health information, rumors, hoaxes, and fake news have been extensively disseminated on social media (Assiroj et al., 2018).

However, the young generation has been mistrustful and uncertain about health information circulated on social media (Purwaningtyas, 2020). Indonesian media social users are actively negotiating, criticizing, and looking for other health information sources, particularly related to COVID-19 (Majid, 2020). Moreover, social media users living in big cities easily identify hoax information, feel bad about it, and stop spreading the hoax (Milana & Swarnawati, 2022). Therefore, the health information credibility issue on social media has arisen.

Furthermore, most information sources related to health are obtained through internet sources such as search engines, websites, and social media (Zhang et al., 2021). At the same time, patients even prefer searching for health information on the Internet before they visit a doctor (Alduraywish et al., 2020). They use social media to eradicate health misinformation providing two-way communication during public health crises. It occurred during the Zika virus outbreak in the United States of America. The US Department of Health asks direct question-and-answer and fact-checking services on social media. One of the strategies is to provide a question-and-answer format directly on social media or fact-check sessions between patients and the community on social media (Neely et al., 2021).

Although the public can obtain health information from various online channels, the information quality and completeness are issues that concern healthcare professionals. Health information can be misleading, inaccurate, and incomplete. Moreover, the lack of supervision on online health information could be outdated, sourced from unqualified parties, fraudulent, or utilized as product advertisement (Wang et al., 2008). Therefore, the credibility of health information on online channels plays a crucial role in straightening misinformation.

Hu and Sundar (2010) explained there are some typologies of online health information credibility. It can be divided based on the source collection into (1) collective, (2) individual, and (3) unknown gatekeeping. Some consider social media such as Instagram, Twitter, and TikTok as sources for individual gatekeeping come from individual accounts (Hu & Sundar, 2010). Moreover, healthcare professionals do not individually manage all accounts on social media. Albalawi and Sixsmith (2017) described health influencers in Saudi Arabia are individual and organizational accounts. Interestingly the health influencers are mainly from non-healthcare but religious persons, politicians, the Saudi royal family, and celebrities (Albalawi & Sixsmith, 2017).

The consistency of source background, credibility, and sensitivity of health information have brought complexity to the issue (Hu & Sundar, 2010).

This health misinformation has serious implications for public trust in government agencies and healthcare institutions (Akbar et al., 2022). Interestingly, although public trust among public service institutions has decreased, the number of followers of medical doctor accounts on social media has increased, particularly during the COVID-19 pandemic (Neely et al., 2021). This situation shows that medical doctors on social media may be considered credible sources of health information.

Social media are considered a promotion and education platform for medical professionals (Gupta et al., 2020). As the number of followers on social media grows fast, medical doctors who are active on social media have turned into influencers or micro-celebrities. They have used popularity and high-level engagement to create more promotional content (Fan et al., 2019), both self-promoted and paid promotion partnerships. Gupta et al. (2020) found that in the context of plastic surgeon influencers, this similar situation leads to misleading information and possibly influences the integrity of the doctor-patient relationship and health source credibility.

On the contrary, pediatric influencers play a significant role in combating fake news and promoting better communication on children's health (Bozzola et al., 2021). Bozzola et al. (2021) even concluded that using social media is a successful strategy for pediatric influencers to spread health messages. Moreover, a case study from a veterinarian influencer showed that expertise and knowledge occupation have calibrated with the micro-celebrity concepts (Maddox, 2022). Maddox added that naturally, it benefits the knowledge influencer in economics by attracting social media metrics and sponsored posts. Besides, a study of social media influencers who focus on diet and nutrition blogs may not be credible. The transparency uses the resources and the trustworthiness of the nutrition content is considered less creditable than that of the nutritionist's official website (Sabbagh et al., 2020).

Although medical doctor plays a significant role in disseminating health information on social media, the issue of credibility is unavoidable. This study brings it to the Indonesian context which medical doctor participation on social media has risen. Moreover, the research focuses on mapping and capturing the characteristics of a medical doctor on social media from source messages and influencer perspectives. A variety of research related to influencers has been carried out, for example, Singaporean influencer's daily life (Abidin, 2018), personal branding of social media influencers (Bakshy et al., 2011), and content and traffic monetization strategies (Abidin, 2020). An influencer in the health sector has been studied in the context of Twitter in Saudi Arabia to identify health promotion accounts (Albalawi & Sixsmith, 2017). In Indonesia, there is a lack of research that attempts to map and create a typology of health influencers on three different social media platforms; Instagram, Tik Tok, and Twitter. Thus, the research question of this study is *'How are the mapping and characteristics of Indonesian*

medical doctors as health influencers on the social media platforms Instagram, Twitter, and TikTok?'

LITERATURE REVIEW

The concept of credibility in communication has been studied thoroughly. Aristotle explained that credibility is to *perceived credibility consisting of judgment on the auditor's intelligence and character and the speaker's goodwill toward the audience as these personal characteristics appear throughout the speech* (Griffin et al., 2019, p. 280). Petty and Cacioppo point out the credibility *of the audience's perception of the messages from the source's expertise, character, and dynamism, typically in a peripheral cue* (Griffin et al., 2019 p.187). In the post-truth context, Viviani and Pasi (2017) updated the definition of credibility. The credibility of health information on social media is called believability. It means a quality perceived by individuals who are not always able to discern with their cognitive capacities legitimate information from fake ones (Viviani & Pasi, 2017). As a concept, therefore, credibility has a significant role in the communication process in conveying a message, persuading, and changing behavior.

Credibility has been developed into scale by measuring perceived expertise, trustworthiness, and attractiveness (Ohanian, 1990). Expertise refers to the degree to which the communicator is a source of a valid claim. Meanwhile, trustworthiness is the level of source confidence in conveying a message. Finally, attractiveness relates to the likability, familiarity, and similarity of the sources to the audience.

Although the original study of source credibility is in the conventional media, the rise of influencers on social media has involved source credibility in recent research. In this matter, the expertise and trustworthiness issue has been crucial since influencers may not be honest or bias delivering messages due to paid promotions or partnerships.

Hu and Sundar (2010) described the complexity of source credibility online health information. In online communication, the audience may refer to the source of the online health information as *a doctor, social media, social media of a medical doctor,* or simply *the Internet*. Hu and Sundar (2010) explained the visibility source of online health information comprises two levels: collective and individual. Website is an example of visible sources at the collective level, such as health media platforms, hospitals, or government representations. Interestingly interactive interfaces (Song et al., 2021) have also influenced the perception of credibility, particularly trustworthiness and authority (Robins et al., 2010). The audience also evaluates the website based on the credibility of the health information that follows the advice in actual behavior (Wang et al., 2008). Similar studies also found that interface design, clear layout, interactive features, and authority of the owners on the health information website positively affect the trust or credibility of the audience (Sbaffi & Rowley, 2017). Otherwise, a health information website is evaluated based on the aspects of information and design. The information content relates to accuracy, authority, objectivity, and currency. The visual design is associated with concise,

beautiful, elegant, friendly, fresh, futuristic, sharp, and valuable (Irwansyah et al., 2016).

Medical doctors or laypersons concerned with health issues run various websites, blogs, or social media accounts as visible sources at the individual level. Online communities of support groups and disease survivors represent the receiver source in kind of newsgroups, chat rooms, and mailing lists. Interestingly persons in the health community also evaluate the information based on homophily, the tendency to seek similar data in an online discussion group (Wang et al., 2008). If the audience considers the origin of online health information from *the Internet*, it means regarding the Internet as a self-governing source (Hu & Sundar, 2010).

The complexity of online health information has arisen since digital technology platforms characterize user-generated media and user-generated content. It allows everyone to share health information online, including medical doctors or laypersons. Compared to conventional media with medical professional health information monopoly, online health information challenges various forms of sources (Hu & Sundar, 2010). Therefore, this study refers to active medical doctors on social media as visible sources of health information at the individual level. The existence of medical doctors on social media has been studied, like plastic surgery influencers (Fan et al., 2019; Gupta et al., 2020), pediatric influencers (Bozzola et al., 2021), and veterinarians (Maddox, 2022).

As with other social media influencers, medical doctors gain many followers and develop intimate relationships by sharing information, knowledge, and expertise (Zou et al., 2021). Influencers typically mean people who influence how particular ideas or behaviors spread. This broad definition is ambiguous, though, as nearly every person seeks to influence others and is affected by them. As a result, the word *influencers* explicitly refers to professionals like journalists, public figures, government officials, celebrities, and media representatives. In these aspects, the unique qualities can affect many other individuals and transfer their influence through various media in the setting of new media platforms.

An influencer is one of the icons of online celebrities or famous persons on the Internet for a living (Abidin, 2018). Influencers are phenomena that exist globally but vary in each nation. For instance, in Japan, it distinguishes between mainstream celebrities and the word *"torento,"* which refers to well-known individuals on social media who lack the attribution of the entertainment business. In China, internet celebrities are called *wanghong* with large social media followers and are a part of retail company chains that advertise a product online. Even without exhibiting any specific talent or expertise, *Wanghong* can draw viewers› attention online. *Wanghong* may generate revenue from visitor visits by creating aesthetically engaging content (Abidin & Brown, 2019).

Maddox (2022) categorized medical doctors or health professionals as micro-celebrity rather than influencers. Although the terms are similar and interchangeable, both have different logic. Micro-celebrity is a social media self-presentation strategy in which individuals view themselves

as something to be consumed by others (Maddox, 2022). Moreover, micro-celebrities are often already making a living doing what they love, performing relational labor, and social media activity in ways sustaining the digital sociality of their primary occupation. Maddox (2022) labeled knowledge influencers as those who keep skills in the background have specialized expertise, and overuse authenticity as an aspirational maneuver, including medical doctors on social media. Thus, in this study medical influencers refer to professional medical doctors who actively advocate health issues on social media.

RESEARCH METHODS

The positivist paradigm is applied in this study to map the different knowledge to the types of influencers in the medical field. This study uses content analysis to examine content, information, and symbols in written texts or other forms of communication (Al Khaja et al., 2018). In conducting content analysis, researchers identified a group of materials and developed a guideline to track specific content characteristics. The content analysis guideline helps to record how words or themes frequently appear. Moreover, after discovering and analyzing all documents, the researchers sometimes use tables, graphs, or charts (Neuman, 2013).

The unit analysis of this study is a medical doctor account on Instagram, TikTok, and Twitter. After analyzing the data, the coders identified whether an account uses an academic title (dr. *dokter*) on the account name or bio and frequent posts on health information. Moreover, the coders observed the content of picture posts, video posts, tweets, or Instagram stories (Instastory) in the last three months. These profiles compiled by three coders occur during 1-30 December 2022, or one-month data collection. The coders were recruited from senior-year undergraduate students from the Communication Department.

The researchers developed a coding book based on a literature review related to credibility and expertise. There are 14 items or categories; (1) name accounts, (2) social media platforms, (3) occupation categories, (4) gender, (5) type accounts, (6) types of name accounts, (7) registration on www.kki.go.id, (8) paid to promote, (9) self promote, (10) health information content, (11) topic of content, (12) charity content, (13) politic content, and (14) online war. Name accounts refer to their @name on each social media. Meanwhile, the researchers categorize social media platforms as (1) Instagram, (2) TikTok, and (3) Twitter. For the occupation category, the researchers divided it into four labels; (1) general practitioners, (2) medical residents, (3) medical specialists, and (4) dentists. Moreover, gender is male and female. Account types refer to social media accounts used for personal or professional purposes. A personal account is an individual account that uploads professional and personal mixed content (hobby, family, friends, etc.). A professional account is an account that only uploads content related to professional work life. The name types of accounts refer to using a real name, pseudonym, or anonym. The real name means the account name and personal identity are similar. A pseudonym is the account name and personal identity different. Anonym refers to not sharing personal identity.

When confirming the expertise aspect, the researchers checked the current registration on the website of Konsil Kedokteran Indonesia (Indonesia Medical Council) with the following criteria (1) registered and active, (2) registered but expired, and (3) no available data to find out. Both paid-to-promote and self-promote products identify the knowledge that influencers openly receive a paid promotion and or promote themselves on their accounts.

When identifying paid-to-promote products, there is a clear statement. It includes (1) a bio for paid-to-promote products to contact the following number. It is also for (2) a bio *Brand Ambassador* for a particular product or (3) content (feeds, reels, tweets, videos, or Instagram stories) to endorse a product or service. When identifying self-promote products, there is a clear statement. It includes (1) a bio *Brand Ambassador* in their products, or (2) content related to their products, books, or to visit their hospitals, clinics, events, and others.

Moreover, health information posts will identify whether posts on health information are active or not. The posts on health-related information will contain health issues, such as the explanation of vaccines/diseases/medicine, the demonstration of first aid, and others. Health information could appear on feeds, reels, and Instastory on Instagram, videos on TikTok, and threads or tweets on Twitter.

The content topic refers to the main topic discussed or delivered on social media accounts. The charity content relates to a donation campaign or asks their followers to donate, fund, and ask for empathy about health issues. For example, donations for cancer patients, support for the health worker, etc. Meanwhile, politics relates to content, posts, or comments about government health policy, criticism, or support. Examples are the support of the Omnibus Law in health or the criticism of vaccine policy. Finally, online war is related to having an argument or online debate on health issues or information, particularly combating health misinformation or disinformation.

RESULT AND DISCUSSIONS

This study collected the number of medical influencers' accounts on Instagram (n=73), TikTok (n =60), and Twitter (n=49). All accounts are publicly accessed and the data were reported anonymously. The researchers conducted the intercoder reliability using Cohen Kappa (= 0.9), which revealed an almost perfect agreement among coders.

According to occupation, medical specialist influencers are most visible on social media, notably Instagram. Meanwhile, most general practitioners are actively on TikTok.

Table 1. Occupation Category of Medical Influencers

Category	Instagram	Tiktok	Twitter	f
GP	23	26	10	59
MS	47	25	35	107
MR	3	2	2	7
D	0	7	2	9
Total	73	60	49	182

Source: Research Output, 2023

GP: General Practitioners

MS: Medical Specialists

MR: Medical Residents

D: Dentists

Interestingly, the gender of most medical influencers is male on Instagram, TikTok, and Twitter. Only a few female medical influencers are active on Twitter.

Table 2. Gender of Medical Influencers

Category	Instagram	Tiktok	Twitter	f
Female	32	18	8	58
Male	41	42	41	124
Total	73	60	49	182

Source: Research Output, 2023

Moreover, most medical influencers use similar accounts as personal accounts, including personal life, hobbies, or family stories. Due to their professionals, only a few medical influencers consistently use TikTok accounts.

Table 3. Types of Accounts Among Medical Influencers

Category	IG	Tiktok	Twitter	f
Personal	56	55	39	150
Professional	17	5	10	32
Total	73	60	49	182

Source: Research Output, 2023

Based on the types of name accounts, most medical influencers use their real name, particularly on Instagram. Many medical influencers on TikTok significantly use pseudonym names as well.

Table 4. Types of Name Accounts of Medical Influencers

Category	Instagram	Tiktok	Twitter	f
Real Name	51	29	22	102
Pseudonym	21	30	25	76
Anonym	1	1	2	4
Total	73	60	49	182

Source: Research Output, 2023

Concerning their registration on www.kki.go.id to confirm their expertise, medical influencers are mostly registered and active recently. Any influencers have registered their status but have expired. So, they are professionally not working again as medical doctors but have a medical education background. The 'not available' category closely relates to the anonym accounts which we cannot find their names on www.kki.go.id due to using a pseudonym or anonymous account.

Table 5. Registration on www.kki.go.id

Category	Instagram	Tiktok	Twitter	f
N/A	3	5	5	13
Expired	5	0	4	9
Registered	65	55	40	160
Total	73	60	49	182

Source: Research Output, 2023

Most influencers posted paid promotions on Instagram and TikTok rather than on Twitter.

Table 6. Paid Promotion

Category	Instagram	Tiktok	Twitter	f
No	37	28	43	108
Yes	36	32	6	74
Total	73	60	49	182

Source: Research Output, 2023

Besides, most medical influencers openly do self-promotion, so the audience

knows about their current job, the clinics or hospitals where they work, or the books they have published.

Table 7. Self Promotion

Category	Instagram	Tiktok	Twitter	f
No	1	21	11	33
Yes	72	39	38	149
Total	73	60	49	182

Source: Research Output, 2023

For clarity, few influencers posted about charity or donation content, particularly on Twitter.

Table 8. Charity Content

Category	Instagram	Tiktok	Twitter	f
No	72	59	45	176
Yes	1	1	4	6
Total	73	60	49	182

Source: Research Output, 2023

For critics or political posts, no medical influencers engaged in political issues, particularly TikTok. Interestingly, Twitter is the only social media website where medical influencers actively criticize government policy.

Table 9. Political Content

Category	Instagram	Tiktok	Twitter	f
M.C	0	0	3	3
S.C/S	2	0	12	14
M.S	18	0	2	20
N/A	53	60	32	145
Total	73	60	49	182

Source: Research Output, 2023

M.C = Mostly Critics

S.C/S = Sometimes Critics/Sometimes Support

M.S = Mostly Support

Like critique or political engagement, most medical influencers have an online dispute on Twitter rather than the other two social media platforms.

Table 10. Online Disputes

Category	Instagram	Tiktok	Twitter	f
No	70	60	27	157
Yes	3	0	22	25
Total	73	60	49	182

Source: Research Output, 2023

For health topics, broad health issues, including daily health practices for the general public, arose on social media. Pediatric and beauty issues, including aesthetic procedures and skin care products, are also frequently mentioned.

Table 11. Health Topic Content

Topic	Instagram	Tiktok	Twitter	f
General	11	20	22	53
Pediatric	16	5	7	28
Beauty/ Skincare	13	7	0	20
Obgyn	4	5	3	12
Nutrition	9	0	0	9
Dental Health	0	7	2	9
Mental Health	4	1	3	8
Dermatology	3	2	1	6
Ortho	3	2	1	6

Pulmo	0	2	3	5
Cardiology	1	2	2	5
Sex	0	4	0	4
Physical Medicine	2	1	0	3
COVID-19	3	0	0	3
Healthy Lifestyle	2	0	0	2
Opthal	0	1	1	2
Sport	0	1	0	1
Diet	0	1	0	1
Liver	1	0	0	1
Total	73	60	45	178

Source: Research Output, 2023

At the individual level, it is categorized health information sources from medical doctors on social media are visible sources (Hu & Sundar, 2010). The research findings get support from the concept of user-generated content in health information, which allows anyone, including professionals and laypeople, to develop their content. This research finding shows not all social media accounts that disseminate health advice are now professional medical doctors. Medical influencers with expired registration certificates were apparent based on the registration results on the website of the Indonesian Medical Council. The registration certificate (Surat Tanda Registrasi/STR) is a valid written document for medical doctors issued by the Indonesian Medical Council for five years. It means that persons with expired labels in the database are no longer in the registration by the Indonesian Medical Council as professional medical workers. The website of KKI does not list the names of all medical influencers. It shows that medical influencers use pseudonyms or anonym as social media accounts. The name accounts may use a nickname or another name that completely differs and does not relate to a real registered name on the KKI website. The influencers may have self-created as medical doctors but do not officially or partially work as health professionals. Using a pseudonym on social media might be interpreted as privacy protection. Cyberbullying and persecution of medical doctors were reported, particularly during the COVID-19 pandemic in Indonesia (Redaksi Metropolis, 2020). The discussion around medical doctors and pseudonyms on social media accounts appears at the academic level. A medical doctor who uses a pseudonym tends to post unprofessional tweets compared with recorded names (Brynolf et al., 2013). Other studies also discuss the professional, personal, and pseudonym academic identities on social media. A pseudonym is perceived as legitimate and conceals considerable experience. Traditional practice in the scholarly world does not include pseudonymous collegiate accounts seen as unimportant by mainstream academia (Williams & Greenhalgh, 2022). William and Greenhalgh (2022) argue that real identity on social media remains a crucial aspect of academia. Although social media allow the use of a pseudonym or anonymous authorship, health professional requires an authentic identity to show there is a responsible person behind the innovation and taking credit for it (Lin et al., 2015).

Medical doctors on social media have transformed into micro-celebrities. In Table 6 and Table 7, the data show that medical doctors on social media explicitly paid-to-promote products or paid partnerships for their content. Medical professionals on social media have commodified their account analytics and sponsored posts, much like other micro-celebrities (Maddox, 2022). Besides, they use social media to amplify their professional work, such as books, products, and medical services. Micro-celebrities are different from internet celebrities. Micro-celebrities tend to focus on one platform and not use multiple platforms simultaneously. In addition, micro-celebrities also focus on a segmented audience and use social media as a sideline, not as a professional for fame. Finally, micro-celebrities are more involved with their followers than internet celebrities, who typically function as *anchors* for specific content themes (Abidin, 2018).

The rising number of micro-celebrities particularly relates to beauty content and the general beauty industry. This study also reveals beauty topics as the number three topic discussed by the medical doctor on social media, particularly on Instagram. The findings supported the claim of a communication agency that Instagram is the best platform for beauty products, followed by Facebook and TikTok (Spencer-Jolliffe, 2023). Instagram highlights visual content as a specific feature that suits the beauty product marketing strategies. However, most beauty product buyers look for reviews, opinions, recommendations, or comments on social media (Valentine, 2019). Thus expert bloggers, celebrity endorsements, beauty influencers, and medical influencers are flourishing to be involved in online beauty discourse.

Another interesting finding is the role of Twitter as a social media that allows the expression of political views and arguments. Compared to other social media, Twitter is considered a 'serious' site compared with other social media (Laor, 2022). Twitter has become central to world politics from the election, policy debates, and government criticism. Twitter is more than interpersonal communication technology its features and characteristics have transformed the articulation and development in democratic settings (Duncombe, 2019). Moreover, Twitter has also become a 'battlefield' among scientists and health experts in the early COVID-19 pandemic (Väliverronen et al., 2020). Although there is still a lack of research to prove Twitter is a more democratic social media platform, this study provides information on public debates and criticism of health among health professionals who tend to appear on Twitter rather than Instagram and TikTok.

CONCLUSION

Social media have a crucial role in health discourse and have become an essential health information source in Indonesia. This study draws a map and characterizes medical doctors as health influencers on Instagram, TikTok, and Twitter. The categorization of content analysis reveals that medical influencers are dominantly male, and most occupations is medical specialists such as pediatricians, cardiologists, pulmonologists, orthopedic doctors, and dermatologists. Although

most medical influencers use social media accounts for personal purposes, some use pseudonyms over their real names. Interestingly, the Indonesia Medical Council does not register all medical influencers on its website because some use pseudonyms and anonym, and expired registration. In this matter, medical doctors on social media have transformed into micro-celebrity where the trend of paid promotion and self-promotion are rising. A medical influencer on Twitter tends to be involved in political discourse and online debate. The research reveals that health professionals in social media have transformed into microcelebrities. As the number of followers gained, the utilization of social media is not merely conveying health information. It expands to the economy as a paid-promote account and political action to influence public opinion related to public health policy.

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The Elaboration of Persuasive Health Protocol Messages During The Adaptation of New Habits of Covid-19

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Abstract

The increasing The increasing number of victims caused by COVID-19 has prompted the Indonesian government to implement various strategies to handle and prevent the spread of the virus, one of which is enforcing health protocols. The public has responded to these health protocol recommendations with varying attitudes; some comply while others resist. Young people, in particular, are believed to have lower compliance levels and tend to disregard health behaviors, especially during the COVID-19 pandemic. The Elaboration Likelihood Model (ELM) is a theoretical framework that focuses on how individuals process the persuasive messages they receive. Using the ELM approach, this study aims to identify how young people process the government's recommendations to adhere to health protocols during the COVID-19 pandemic. By surveying 174 young people in two regions that successfully reduced the spread of COVID-19 in Indonesia, this study found that young people tend to process health protocol messages through both central and peripheral routes simultaneously. This means that the messages are processed in a simpler and less critically . The results are expected to provide valuable input for the government in formulating policies or public health interventions aimed at increasing adherence to health protocols among young people.

Keywords: *health communication, Covid-19, elaboration likelihood model*

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Elaborasi Pesan Persuasi Protokol Kesehatan Selama Masa Adaptasi Kebiasaan Baru Covid-19

Abstrak

Semakin meningkatnya jumlah korban yang disebabkan oleh COVID-19, mendorong pemerintahan Indonesia menerapkan kebijakan penanganan dan pencegahan penyebaran COVID-19 melalui berbagai strategi, salah satunya adalah menerapkan protol kesehatan. Pesan anjuran mengikuti protokol kesehatan direspon dengan berbagai macam sikap oleh publik, ada yang mengikuti namun ada juga yang menolak. Kalangan anak muda merupakan kelompok yang diyakini memiliki tingkat kepatuhan yang rendah dan cenderung abai terhadap perilaku kesehatan terutama sekali di masa pandemi COVID-19. Elaboration Likelihood Model (ELM) adalah sebuah model teoritis yang berfokus pada bagaimana individu memproses pesan pesuasaif yang mereka peroleh Dengan menggunakan pendekatan ELM, penelitian ini ingin mengidentifikasi sejauh mana anak muda memproses pesan anjuran mematuhi protokol kesehatan di masa pandemi COVID-19 yang disampaikan pemerintah. Dengan melakukan survei terhadap 174 anak muda di 2 wilayah yang berhasil

menurunkan angka penyebaran wabah Covid-19 di Indonesia, penelitian ini menemukan bahwa kalangan anak muda cenderung memproses pesan penerapan protokol kesehatan di masa pandemi Covid-19 melalui dua jalur yaitu central dan periferal secara bersamaan dimana pesan yang disampaikan dielaborasi secara lebih sederhana dan tidak terlalu kritis. Dari hasil penelitian ini, diharapkan dapat menambah masukan bagi pemerintah dalam membuat kebijakan atau intervensi kesehatan masyarakat yang bertujuan meningkatkan kepatuhan protokol kesehatan di kalangan anak muda.

Kata Kunci: *komunikasi kesehatan; Covid-19; elaboration likelihood model*

INTRODUCTION

Since March 2020, the Indonesian government through Presidential Decree (KEPRES) Number 12 of 2020 has declared the coronavirus or Covid-19 a national disaster. Through the Presidential Decree, President Jokowi stated that non-natural disasters caused by the spread of Covid-19 as a national disaster. He also confirmed that the handling of national disasters caused by the spread of Covid-19 is carried out by the Task Force for the Acceleration of Handling Corona Virus Disease 2019 (Covid-19) through synergies between ministries or institutions and local governments (Keputusan Presiden Republik Indonesia Nomor 12 Tahun 2020, 2020). The decision stimulated various government policies in handling and preventing the spread of Covid-19 both in economic and social aspects. The Task Force for the Acceleration of Handling Covid-19 (GTPP Covid-19) has implemented various policies to prevent and control the spread of the virus, starting from establishing guidelines for preventing and controlling Covid-19, recommending self-prevention efforts such as using masks that meet standards when leaving the house and interacting with other people, washing hands and using hand sanitizer, social distancing, working from home, Large-Scale Social Restrictions (PSBB), and health protocols in the new normal period which have now changed to Adaptation to New Habits (Adaptasi Kebiasaan Baru; hence AKB) (Amin et al., 2023; Kartinawati et al., 2022).

The policies issued by GTPP Covid-19 regarding health protocols have been responded to by various parties. Some support and follow the government's instructions and recommendations regarding public health guidelines during a pandemic (Mujani & Irvani, 2020; Putra et al., 2020). However, not a few also have attitudes and behaviors that reject and do not follow government appeals regarding health protocols in the new normal period or AKB (Anggreni & Safitri, 2020; Pribadi & Yulianto, 2020).

The Indonesian government has faced several specific challenges and criticisms in implementing and enforcing health protocols among young people during the COVID-19 pandemic. These challenges and criticisms include social cultural factors, economic pressures, public trust, compliance and awareness.

In July 2020, there were 76,981 cases of infection caused by the Covid-19 virus in Indonesia where the age group that died the most and the highest was the age group over 60 years (Egeham, 2020; Rizal, 2020) with a total of 1,429 people or 15.93% of death cases, followed by the 46-59 years group of 1,367 people (7.53%),

and 31-45 years of age at 2% or 448 death cases. So when compared to children, adults are more likely to experience less severe symptoms or asymptomatic cases of Covid-19, this means that adolescents under the age of 30 may be more likely to engage in behaviors that contribute to the spread of infection (lack of social distancing and hygiene behaviors) and may be less likely to monitor emerging news about the virus (Oosterhoff & Palmer, 2020) . In 2021, reports indicated that adherence to health protocols remained a challenge, with young people tending to be less disciplined in following rules such as wearing masks and maintaining social distance (Farisa & Meiliana, 2021). compliance levels showed a slight improvement due to ongoing education and supervision by both the government and communities. The level of public compliance with the implementation of the 3M health protocols has consistently increased since the PPKM program was introduced (Kementerian Kesehatan Republik Indonesia, 2021)

Former Executive Staff of President Joko Widodo, Adamas Belva Syah Devara, said that young people are the largest group or generation of infectious causes of Covid-19, this group is three times larger than the 30-39 age group, and twice as large as the 40 and over age group (Ansori, 2020). Rieger (2020) found that on average, young people aged 26 in Germany tend to have mixed attitudes towards wearing masks during the Covid-19 pandemic. Of the 241 respondents, 50 - 80% answered that they would "probably" wear a mask. Many of them tend not to wear a mask when they are on the street because they are worried that other people might think that they look strange when wearing a mask (Rieger, 2020, p. 52). In the Netherlands, a study of 16-24-year-olds showed that 80% of respondents had a high level of adherence to social distancing and the ability to endure "solitude", followed by the prerequisite that respondents were already aware and had a thorough knowledge of Covid-19 (Koning et al., 2021). Meanwhile, in Indonesia, a study of the 18-25 age group showed low compliance with the implementation of health protocols, especially social distancing and the use of masks when doing indoor and outdoor sports. The low compliance is due to the assumption that wearing a mask during sports activities can inhibit the flow of oxygen, as well as due to cognitive bias (*Dunning Kruger* effect), where Indonesians believe that they know and understand how to protect themselves from the pandemic and handle it better than the government (Silvano et al., 2021).

Based on the results of reports that show the tendency of young people as a group that is vulnerable to exposure and spread of the virus but with a low level of compliance. This article wants to analyze further how young people's health behavior in the new normal and the factors that encourage them to follow or ignore government instructions regarding health protocols. Elaboration Likelihood Model (ELM) is often used to explain attitude change through the persuasion process and has been widely applied in various fields such as psychotherapy, counseling, advertising and mass media sales (R. Petty & Cacioppo, 1986), information technology acceptance behavior (Bhattacherjee & Sanford, 2006; Zhou, 2012), but still limited in the field of health literacy (Chiang &

Jackson, 2013) . Nevertheless, during the COVID-19 pandemic, various countries and regions employed different strategies to ensure youth compliance with health protocols. Such as in China, using internet celebrities medical experts, and influencers on social media to promote health protocols has effectively captured the attention of young people. This strategy has led to an immediate increase in compliance due to the influence of these source's credibility. Through the connection of information-demand, Internet celebrity medical experts can greatly influence the perceived value, by coaction with trust to influence the final intention(Wei et al., 2022). In Europe, at least 34,000 schools were used as health protocol promoting schools in the European region in the 2012-2013 school year (Bartelink & Bessems, 2019).

ELM is a fairly commonly used framework for organizing, categorizing, and understanding the basic processes underlying the effectiveness of persuasive communication. Elaboration Likelihood refers to the likelihood of a person engaging in problem-relevant thinking to determine the merits of a message or argument for a purpose. ELM proposes the idea that people are not universally thoughtful or unthinking in evaluating the messages they get. Rather, the cognitive effort a person puts into processing a message depends on several situational and individual factors (Chiang & Jackson, 2013; R. E. Petty & Cacioppo, 1984). ELM tries to explain and predict how someone manages information and messages, then whether or not these messages can persuade someone to change their behavior. This theory attempts to explain and predict how individuals process information and messages, and whether these messages can persuade them to alter their behavior in the future (Shaffira & Silvana, 2022, p. 98).

In ELM, there are two ways individuals process information: the central route and the peripheral route. The central route is when an individual actively thinks about and weighs new information against prior knowledge. In this route elaboration or critical thinking occurs, a person considers the arguments of others carefully but if the message can be accepted then there is a tendency to become a relatively lasting behavior change that may affect one's behavior completely (Littlejohn et al., 2017). The central route requires one to think critically about issue-related arguments in informational messages and examine the merits and relevance of those arguments before forming informed judgments about one's behavior (Bhattacherjee & Sanford, 2006). Those who process centrally (central route) actively and consciously process information to determine the quality of the message and the merits of the argument. Under these conditions, the likelihood of elaboration of the message is high (Chiang & Jackson, 2013). The peripheral route is a process where one processes the information they receive not through critical thinking. One does not look closely at the strength of arguments but quickly makes judgments based on simple cues. Under the peripheral route, attitude change occurs because the person associates the issue or attitude object with positive or negative cues or makes simple inferences about the merits of the suggested situation (Chiang & Jackson, 2013; R. E. Petty & Cacioppo, 1984). Factors such as likeability, credibility,

whether there is agreement among those hearing the message, and mood are among the possible considerations that operate when the peripheral route is chosen. Changes caused by peripheral processing are likely to be temporary.

In the ELM concept, motivation, source credibility, and likeability are key factors in how health information is processed leading to adherence to following government recommendations on health protocols. When motivation to process recommendations to follow health protocols is high, the central route will be taken, whereas when motivation is low or difficult to process, the peripheral route will be taken. Bitner and Obermiller (Chiang & Jackson, 2013) say that high motivation in the context of peripheral pathways and central pathways may both be involved. In highly motivated processing, the central and peripheral routes act together to influence attitudes and intentions. In the context of health messages, especially regarding the motivation to follow the recommendation to keep a safe distance from others (*social distancing*). According to Oosterhoff et al. (2020), There are several motivations associated with health messages. First, is personal autonomy motivation. This motivation is represented by a person's motivation to follow health recommendations because they do not want to get sick personally. Second, prosocial motivation, which is a person's motivation to follow health recommendations is to not want to make other people sick. Prosocial motivation includes one's concern for the welfare of others. And third, control motivation, which is a person's motivation to follow health recommendations due to parental rules or policies from the state or city (Oosterhoff et al., 2020) .

Health protocol information that motivates individuals is processed using central pathways. One of the core factors when individuals follow health protocols is when the information presented is relevant and motivating to the issue of the impact of the Covid-19 virus. Because motivation has a positive and significant effect on health behavior change (Aini et al., 2011; Brophy et al., 2013; Hessler et al., 2018; Yaslina et al., 2018), we propose some hypotheses.

H1: Motivation has a positive and significant influence on compliance with health protocol recommendations during the AKB period .

The second factor of the ELM concept is source credibility. Early communication studies on source credibility established the idea as a component of persuasion. The intention, expertise, and trustworthiness of the source influence the audience's perception of the credibility of the message (Cole & Greer, 2013). Source credibility is the extent to which the source of information is considered trustworthy, competent, and reliable by the recipient (Bhattacherjee & Sanford, 2006). Spence et al. (2013) say that source credibility can be defined as an assessment made by the recipient of the message. Source credibility is about the communicant trust in the communicator (p. 4). Messages from sources with high credibility have been shown to increase opinion or attitude change, at least in the short term. To view a source as credible, audiences must believe that the communicator's opinions are unbiased and perceive the source as knowledgeable in the field. Source

credibility is particularly important when applied to health information issues. There are three dimensions of source credibility acceptance: trustworthiness (the perception that someone will tell the truth if they are knowledgeable in the field), expertise/ competence (the perception that someone knows the truth), and goodwill/caring (the perception that the communicator cares about the communicant) (Spence et al., 2013). Based on the above views, it can be said that source credibility influences health behavior change. Since source credibility influences health behavior change, we hypothesize as follows:

H2: Source credibility has a significant influence on compliance with Covid-19 health protocols during the AKB period.

The third factor of the ELM concept is likeability. Personal likeability is considered a persuasion tactic and self-presentation scheme (Nguyen et al., 2013; Reysen, 2005) to persuade people (Lai & Liu, 2020), whereas aspects that are considered to increase likeability include physical attractiveness, similarity to oneself, praise, and association (Reysen, 2005). In persuasive communication, likeability refers to the communicant's liking or disliking of the communicator so that likeability can be seen as a perception of the communicator's position and advocacy (Chaiken & Eagly, 1983; R. E. Petty & Cacioppo, 1986).

Assessment of perceptions indicates that perceptions such as being likable and intelligent, will be rated more positively if strong arguments are presented. Conversely, if the arguments presented are weak then they become unattractive, or the arguments presented are less carefully processed (thought through) (R. E. Petty & Cacioppo, 1986). In this study, likeability is assessed by an individual's satisfaction and trust in the institution or government that issued the health protocol mandate. Positive satisfaction and trust in the institution will support increased processing and scrutiny of the message, and conversely, if trust is low, there will be neutral or negative satisfaction with the institution (MacDonald et al., 2016; Weber et al., 2017). Assessment of trust is seen from the degree of public confidence in the government in fulfilling expectations and expectations; while satisfaction is seen from public agreement on needs, expectations, and fulfillment of these needs by the government (Weber et al., 2017). Individuals view others who are likable as having personalities and beliefs that are similar or in line with themselves.

Based on the above views, it can be said that institutions or government agencies that are liked (likeability) by the community influence health behavior compliance. We hypothesize as follows:

H3: Likeability has a positive and significant influence on compliance with Covid-19 health protocols during the AKB period

ELM is one of the most popular models in organizing and understanding the effectiveness of persuasive communication. The basic premise of ELM is that attitude change caused by message strength depends on the likelihood that an issue or argument will be elaborated (Jones et al., 2003). Certainly, research with the ELM approach in the field of health communication is an interesting thing to study, especially in persuasion and attitude change towards the implementation of health protocols

during the Covid-19 pandemic. This is certainly because health communication has an important role in the prevention and treatment of personal, organizational groups, and public health (Littlejohn et al., 2017).

In general, several studies have shown that ELM can help create effective messages to motivate individuals to engage in healthy behaviors. ELM provides an opportunity to understand individuals' thoughts, feelings, and actions (through cognitive processes) when responding to persuasive communications that promote the benefits of certain health behaviors. One example is the use of ELM in health literacy to athletes understand and follow concussion treatment protocols that occur in sporting incidents, where information from sources improves understanding and implementation of health protocols (Turner et al., 2019). Furthermore, research on the challenges of public behavior in implementing health protocols, especially during Covid-19, has also been conducted in the United States, which provides input in efforts to increase motivation for compliance with health protocols without coercion. Through the ELM and cognitive dissonance theory approaches, they showed that individual motivation is present due to fear of the consequences that could occur due to Covid-19, as well as the reinforced perception that everyone is threatened by the same pandemic (Fischer et al., 2020). The effectiveness of health appeals during the pandemic has also been studied in the Philippines using the approach of motivation theory and planned behavior. The results show that understanding the Covid-19 virus has a direct effect, especially on factors that refer to the anxiety and willingness of individuals to follow health recommendations (Prasetyo et al., 2020). In Indonesia, research on Covid-19 is mostly seen in terms of its impact on the Indonesian economy and exploration of online education (Annas et al., 2020; Olivia et al., 2020). Research in Indonesia that focuses on the role of communication that explores factors on the implementation of behavior change during a pandemic seems to be minimal.

Using the ELM theory approach, this study aims to examine the factors that influence health behavior change, which focuses on how the individual cognition process responds to government messages to always adhere to health protocols during the New Normal. In addition, research on the behavior of young people during a pandemic can provide input into the prevention, handling, and implementation of health policies during a virus outbreak that can be tailored to the needs and behavior of young people . Additionally, we hope this study's findings will provide valuable recommendations for policymakers, health communication strategists, and educators on effectively conveying health protocols to the younger generation in Indonesia.

RESEARCH METHOD

A quantitative research approach was employed for this research where the data collection technique used a survey technique with a data collection instrument in the form of a questionnaire that included close-ended questions. The questionnaire given to participants was given through

a link on Google Forms media where respondents were asked to complete 52 survey questions covering various factors such as the intensity of the application of health protocols during the New Normal Adaptation period, individual motives for following health protocols, individual motives for not complying with protocols, the credibility of the Covid-19 Task Force Team in handling the Corona Virus outbreak, and factors of public trust in the Covid-19 Task Force Team.

There are 17 question items posed to identify the intensity of compliance behavior with health protocols, where these questions refer to public health guidelines during the Covid-19 pandemic issued by the Covid-19 Task Force (GTPP Covid-19). The scale used is a Likert scale of 1-5 (1= not at all; 5= very often). For the motivation to follow or not follow health protocol recommendations, this study refers to the research conducted by Oosterhoff et al., where there are 8 question items related to the motivation to follow government recommendations and 6 questions regarding the motivation not to follow government health protocol recommendations. The scale used is a Likert scale (1= strongly disagree; 5= strongly agree). For the variable of source credibility, this study adopts questions from the research by McCroskey & Teven (1999), which assesses three dimensions of source credibility, including trustworthiness (the assessment that the government conveys truthful information), expertise/competence (the assessment that the government possesses expertise, qualifications, intelligence, and authority), and goodwill/caring (that the government has concern for the public). The scale used is a Likert scale of 1-5 (1= strongly disagree; 5= strongly agree). The likeability factor adopts the research conducted by Reysen (2005) and is adjusted to the focus of this study, where respondents are asked to assess their level of satisfaction with the government's performance in handling the Covid-19 outbreak and the extent to which respondents perceive the performance of government institutions (pleasant, unusual, competent, and knowledgeable) in handling the Covid-19 virus outbreak. The scale used is a 5-point Likert scale (where 1= strongly disagree; 5= strongly agree).

The survey was conducted in early January 2021 when January 2021 was the worst month for Indonesia in facing the Covid-19 pandemic. A total of 7,860 people, or 26%, accounted for more than a quarter of the total deaths since March 2020 (Montesori, 2021). Furthermore, according to the Covid-19 Handling Task Force, in January 2021, the compliance rate of the Indonesian population with health protocols (such as wearing masks, physical distancing, and avoiding crowds) was still significantly below 100%. Specifically, there were 109 regencies/cities where compliance with maintaining physical distance and avoiding crowds during the Covid-19 outbreak was less than 60% (Satuan Tugas Penanganan Covid-19, 2021). Additionally, 147 regencies/cities had a compliance rate between 61-75%, and 173 regencies/cities had a compliance rate between 76-90%. Only 67 regencies/cities had a compliance rate of 91-100%. Regarding mask-wearing compliance, 408 regencies/cities had compliance rates below 90%, and only 88 regencies/cities had a mask-wearing compliance rate above 90% (Suwandono, 2021).

The sample was drawn using a non-probability sampling technique with a qualified volunteer sample. This type of research sample is people who meet the criteria desired by the researcher and are willing to volunteer to become respondents (Morissan, 2012). Respondents in this study were young people with a good level of education (students), who live in Bandung City and Solo City. Bandung and Solo have been categorized as areas in the red zone of the Covid-19 outbreak in 2020 (Prihatsari, 2020). As of January 2021, Solo is still in the red zone (Shalihah, 2021) and Bandung is in the orange zone (Hafizh, 2021). When compared to other cities such as Jakarta, Surabaya, and Semarang which remain the highest areas of Covid-19 spread, Solo and Bandung have succeeded in suppressing the number and reducing the spread of Covid-19. This commitment is also shown by the local government's efforts to impose Large-Scale Social Restrictions (PSBB) January 11-25 with each region's policy standards to further reduce the spread, where Solo focuses on limiting retail operating hours and Bandung on inter and out-of-town travel rules (Khairunnisa, 2021; Kurniawan & Prakoso, 2021). Therefore, the selection of the two cities was deemed appropriate to provide data on the motivation of young people in implementing health protocols to implement New Habit Adaptation to reduce the number of Covid-19 virus outbreaks and their views on the credibility of the government so that they participate in preventing the spread of the virus.

This research data analysis uses statistical data analysis including quantitative descriptive and inferential analysis. The inferential analysis used multiple linear regression analysis where the variables of motive, source credibility, and likability were tested for their causal relationship with adherence to Covid-19 health protocols during the New Normal.

RESULT AND DISCUSSION

Based on the results of the survey, the study obtained 174 respondents consisting of 79 respondents from Bandung, West Java, and 95 respondents from Solo, Central Java with an average age of 15-24 years (35.6%). 70 respondents were male and 104 respondents were female. The majority of respondents have an undergraduate education level (S1) (69%) and are currently studying in semesters 1-2 (52.3%). On average, respondents had a monthly income of 1-2 million (mean = 1.64, standard deviation 0.854).

In implementing health protocols during this pandemic, respondents showed different intensities of compliance. Based on the survey results, this study found that respondents very often used masks when traveling (82.2%), covered their mouths when coughing and sneezing with their upper arms (52.9%), avoided leaving the house, going to school, working, and worshiping at home with a percentage between 50 to 52%, and avoided people with sick symptoms (42.5%). The health protocols that respondents often practiced were maintaining distance avoiding crowds and the implementation of protocols (48%). Respondents sometimes disinfected frequently touched objects (e.g. household furniture) 39.7 percent and minimized shopping at markets or supermarkets with 41 percent. More complete data is shown in the following Table 1.

Table 1. Level of compliance with health protocols during the Adaptation to the New Normal period among students

Item	Never (%)	Rare (%)	Sometimes (%)	Often (%)	Very Often (%)	Mean	Std Deviation
- Complying with health protocols in the last 7 days	-	1.7	5.7	48.9	43.7	4.34	.668
- Washing hands with soap and water or use hand sanitizer	-	2.3	9.2	50.0	38.5	4.25	.715
- Avoid touching eyes, nose, and mouth with unwashed hands	1.1	11.5	35.6	36.8	14.9	3.53	.923
- Using face mask when traveling	0.6	1.1	1.7	14.4	82.2	4.76	.595
- Avoiding shaking hands	3.4	6.3	22.4	35.6	32.2	3.87	1.048
- Avoiding People who have symptoms of illness	2.9	1.7	12.1	40.8	42.5	4.18	.919
- Covering mouth when coughing or sneezing with upper arm or using a tissue	0.6	1.1	9.2	36.2	52.9	4.40	.751
- Changing clothes when getting home after traveling	1.1	5.7	17.8	39.7	35.6	4.03	.934
- Regularly using disinfectant to clean objects that you frequently touch (for example household furniture)	1.7	14.4	39.7	30.5	13.8	3.40	.955
- Avoiding traveling out of town or abroad	5.7	7.5	16.7	35.1	35.1	3.86	1.150
- Avoiding traveling to tourist attractions	4.6	4.6	20.7	20.3	40.8	3.97	1.104
- Reducing visits to the homes of relatives, friends, or family and reducing guest visits	1.7	8	34.5	35.1	20.7	3.65	.954
- Minimize the frequency of shopping or going shopping to the market or supermarket	0.6	7.5	41.4	34.5	16.1	3.58	.868
- School / Work From Home	7.5	3.4	10.9	27.6	50.6	4.10	1.193
- Implement physical distancing from other people	1.1	3.4	21.8	48.3	25.3	3.93	.844
- Carry out worship at home	2.3	5.2	9.2	30.5	52.9	4.26	.985

Based on Table 1, this study found high compliance among young people with health protocols. This is shown in the use of masks, as the frontline in avoiding the spread of the Covid-19 virus. This compliance is also followed by implementing other health protocols, such as maintaining social distancing, worshiping at home, diligently washing hands, and avoiding crowds, which is shown by only half or between 40-50% of the total number of respondents who very often and the other 30% often implement these protocols. This finding is in line with research conducted by Lutpiah & Hatta, 2020 and Saimin et al., 2020, which found that young people (aged 17-30 years) with a good educational background have a high level of health protocol compliance during the adaptation of new Covid-19 pandemic habits.

However, the survey results also show that respondents still lack efforts to disinfect items that they often touch and change clothes after traveling. This is precisely what increases the transmission of the Covid-19 virus in family clusters or special/closed environmental clusters. This spread is reinforced by the finding that indirect transmission can occur through objects or objects contaminated with the Covid-19 virus (Brlek et al., 2020).

The next analysis was to test the causal relationship between motives, source credibility, and likeability with adherence to health protocols. Table 4 displays the model estimates from the three multiple linear regression analyses that tested the influence of motivation, source credibility, and likeability on compliance with health protocols during the pandemic. Of the three variables tested, it was found that motivation and source credibility have a positive and significant influence on compliance with health protocols during the pandemic. Meanwhile, the factor of likeability did not have a significant effect. Using multiple linear regression analysis, this study found that the significance value of the motivation variable is 0.000 or <0.05 and the count value is 3.958 or greater than the t_{table} value of 1.973 (df = 172), so it can be said that motivation has a positive and significant influence on compliance with health protocols. This finding supports the first hypothesis (H1) which states that motivation has a positive and significant influence on compliance with health protocol recommendations during the New Normal Adaptation period.

The significance value of the effect of the source credibility variable on health protocol compliance shows a significance value of 0.034 or <0.05 and a t_{count} value of 2.133> table 1.972 (df = 172) so that it can be concluded that the source credibility owned by the Task Force Team for the Acceleration of Handling Covid-19 has a significant influence on compliance among young people in implementing health protocols. This is in line with the second hypothesis (H2) which states that source credibility has a significant effect on compliance with Covid-19 health protocols during the New Normal Adaptation period.

Meanwhile, the significance value of the likeability variable on compliance with health protocols during the New Normal Adaptation period shows a significance value of 0.467> 0.05 and a t_{count} score of -0.729 < t_{table} 1.972 so it can be said that there is no significant influence between the likeability

factor and the level of compliance with health protocols among young people. This finding contradicts the third hypothesis (H3) which states that there is a significant influence between favorable factors and health protocol compliance during the New Habit Adaptation period (see Table 2).

Table 2. Multiple Linear Regression Test Results

	Health Protocol Compliance	
Item	T_{test}	Significance
Motivation	3.958	.000*
Source Credibility	2.133	.034*
Likeability	-0.729	.467
ANOVA		.000*
R^2		.162 (16.2%)

The COVID-19 virus outbreak is a virus outbreak faced globally that has a very significant impact on human life that has never happened before. Facing this outbreak, many countries, especially Indonesia, are experiencing uncertainty and anxiety in dealing with the spread of the virus. Various ways that the government has done, one of which is implementing health protocols. The implementation of health protocols during the pandemic requires individuals to implement various health behaviors such as wearing masks, washing hands, maintaining distance and interaction (social and physical distancing), and so on.

Based on the results of various analyses that have been carried out, this study found that there are changes in health behaviors carried out by young people which are inversely proportional to what has been assumed in the background. This study found that young people, especially students living in Solo and Bandung, have a high level of compliance with health protocols. This finding also reinforces and adds to research that found that most adolescents are compliant with implementing health protocol behaviors during the Covid-19 pandemic (Anjaswarni et al., 2021; Mitra et al., 2020; Sari et al., 2020)

Adherence to implementing health protocols during a pandemic by young people is driven by various motivations, including autonomous motivation, prosocial motivation, and control motivation. Respondents stated that they adhered to health protocols driven by the attitude of not wanting to get sick or be exposed to the Covid-19 virus personally, they also implemented a healthy lifestyle during the pandemic because they were motivated by prosocial motivation, namely the desire for the closest people (friends or family) not to contract the Covid-19 virus and control motivation, namely due to parental rules or policies from the state/city. This finding is in line with several studies that found that motivation is one of the factors that play an important role in influencing health behavior change (i.e., Brophy et al., 2013; Nurfalah et al., 2022; Sepriadi, 2017; Setiyaningsih & Ningsih, 2019).

Apart from being driven by various motivations, young people's compliance with health protocols is also influenced by young people's assessment of the government's messages and recommendations conveyed by the Task Force Team for the Acceleration of Handling Covid-19. They rated the credibility of the task force team very highly.

The young people considered that the Task Force for the Acceleration of Covid-19 Handling (GTPP Covid-19) is a team that is well-trained and proficient in handling the Covid-19 virus outbreak. In addition, they stated that the GTPP Covid-19 conveys information honestly, and sincerely, has sincerity and is trustworthy, and has a sensitivity to the fate of the community that focuses on community interests rather than business interests. In general, the credibility of the Covid-19 acceleration handling team, which includes truth worthiness (that the Covid-19 GTPP will tell the truth), expertise/competence (that the Covid-19 GTPP masters the field and will convey information about Covid-19 issues correctly), and goodwill/caring (that the GTPP cares about the community) is so high that it affects the compliance of young people to implement health protocols during the Adaptation of New Habits of Covid-19 pandemic.

CONCLUSION

The Covid-19 virus outbreak is a virus outbreak faced globally that has a very significant impact on human life that has never happened before. Facing this outbreak, many countries, especially Indonesia, are experiencing uncertainty and anxiety in dealing with the spread of the Covid-19 virus. Various ways that the government has done, one of which is implementing health protocols. The implementation of health protocols during the New Normal Adaptation period requires individuals to implement various health behaviors such as wearing masks, washing hands, maintaining distance and interaction (social and physical distancing), and so on.

Using the ELM theory approach, it can be concluded that in the context of health messages, especially regarding the recommendation to implement health protocols during the Covid-19 pandemic and to understand young people's processing of health messages specially how this model enhances our standing of behavior change in public health contexts during pandemic. From the analysis conducted, young people tend to process these messages through central and peripheral channels simultaneously where the messages obtained are elaborated more simply and less critically. Motivated by health persuasion messages and a high level of source credibility, young people decide to comply with and implement health protocols delivered by the government. There are three motivations for young people to follow health recommendations. First, they are motivated not to get sick or be personally exposed to the virus. Second, motivated not to make other people sick. And the third is motivated by parental rules or policies from the state/city. The perception that the Task Force Team has high credibility (which includes trustworthiness, competence, and goodwill) makes young people accept and comply with the messages delivered. Therefore, increasing motivation and credibility of government institutions can be used as input for agencies or governments in implementing health policy communication in implementing health protocol compliance to deal with the Covid-19

Like any research, this research also has several limitations which can later be used as a reference for conducting

future research. First, the research sample is limited to voters from two cities in Indonesia, namely Surakarta and Bandung, so the research results only show results from certain groups, and do not represent the overall situation of the provinces of West Java and Central Java and especially Indonesia. It is important to develop wider coverage, for example, by taking samples from all regions in Indonesia that are included in the red zone for the Covid-19 outbreak. Second, the demographic group used as the unit of analysis is only defined as a group of young people, so further research needs to present groups of children and older adults. Third, this research does not analyze in more depth the intensity of individuals consuming news regarding the development of Covid-19. Fourth, this research only analyzes 3 variables, namely motivation, credibility, and likeability, and does not test other influences such as anxiety and worries. Additionally, we propose potential avenues for future research to explore in-depth motivations behind compliance behaviors with a qualitative approach. The fifth, this research is only limited to cases from January to March 2021 so the level of compliance with implementing health protocols changes over time, especially when people have been vaccinated. Cases of Covid-19 transmission are still relevant to discuss. From the end of 2021, until the beginning of 2022, Indonesia faces the threat of a variation of Covid-19, namely, Omicron. Omicron is a variation of Covid-19 that is highly transmissible, has a risk of re-transmission, is only detected via Polymerase Chain Reaction (PCR), and carries up to 10 mutations. This omicron variant does not show symptoms such as loss of sense of smell and taste like Covid-19, so it is more difficult to detect . Finally, it is hoped that the findings from this study will provide valuable input for future policy-making aimed at improving public health preparedness and response strategies in Indonesia and other countries.

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Implementation of the Community Development and Empowerment Program (Pro Bebaya) in Samarinda City

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Abstract

Pro Bebaya is one of the leading policy programs that prioritize two aspects, namely community development, and empowerment. This research focuses on discovering the success factors, obstacles, and challenges in implementing Pro Bebaya. This research aims to examine the implementation of the Pro Bebaya policy and assist the government, DPRD, and the community in planning future policy programs. This research uses a qualitative method with a content analysis approach to online news articles. The dataset is in the form of articles from eleven leading online news sites in Indonesia with keyword criteria: successes, obstacles, and challenges. Qualitative content analysis shows that the news media Antaranews, Infosatu, Kaltim Minutes, and Timeskaltim mostly report the achievements of Pro Bebaya implementation. We found other success factors, including stakeholder engagement and coordination, control systems, government socialization to the community, information exchange, tangible changes to infrastructure, and growing apparatus knowledge. These factors then become the cause of the smooth implementation of program activities. Other less significant barriers and challenges are the lack of community involvement and knowledge in program implementation and budget limitations.

Keywords: *Empowerment; Community participation; Policy; Pro bebaya; Socialization*

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Implementasi Program Pembangunan dan Pemberdayaan Masyarakat (Pro Bebaya) di Kota Samarinda

Abstrak

Pro Bebaya adalah salah satu program kebijakan unggulan yang mengutamakan dua aspek yaitu pembangunan dan pemberdayaan masyarakat. Fokus penelitian ini untuk mengetahui faktor keberhasilan, hambatan, dan tantangan dalam penerapan Pro Bebaya. Penelitian ini bertujuan mengkaji implementasi kebijakan Pro Bebaya dan membantu pemerintah, DPRD, dan masyarakat dalam merencanakan program kebijakan di masa depan. Penelitian ini menggunakan metode kualitatif dengan pendekatan analisis isi terhadap artikel berita online. Dataset berupa artikel dari sebelas situs berita online terkemuka di Indonesia dengan kriteria kata kunci yaitu keberhasilan,

hambatan, dan tantangan. Analisis isi kualitatif menunjukkan bahwa media pemberitaan Antaranews, Infosatu, Kaltim Minutes, dan Timeskaltim banyak memberitakan capaian implementasi Pro Bebaya. Kami menemukan faktor keberhasilan lainnya antara lain keterlibatan dan koordinasi dengan pemangku kepentingan, sistem pengendalian, sosialisasi pemerintah kepada masyarakat, pertukaran informasi, perubahan nyata pada infrastruktur, dan pengetahuan aparatur yang semakin berkembang. Kemudian, faktor-faktor tersebut menjadi penyebab lancarnya pelaksanaan kegiatan program. Hambatan dan tantangan lainnya yang tidak terlalu signifikan adalah kurangnya keterlibatan dan pengetahuan masyarakat dalam pelaksanaan program dan keterbatasan anggaran.

Kata Kunci: *Pemberdayaan; Partisipasi masyarakat; Kebijakan; Pro bebaya; Sosialisasi*

INTRODUCTION

We are still struggling with issues such as the uneven distribution of development and inequality that threaten the welfare and prosperity of the country. Local government, which is part of autonomous government and oversees management at the local level and has its own government, gives the local government a central position because it is the closest connection to the community and affects the lives of residents in the area. In Samarinda, inequality is increasing (Astuti, 2021). This coincides with the impact of COVID-19, where the development of human development efforts has decreased (Yanti, 2022).

Slow development characterized by a lack of quality and quantity is one of the challenges facing the contemporary Indonesian economy. In addition to increasing economic growth, changing social structures, people's attitudes, and national institutions, development also includes reducing inequality and eliminating poverty (Tondaro, 2000). According to (Gita & Mulyadi, 2019), the implementation of policies or programs is viewed from resource factors, such as human resources implementing the program, which are considered reasonably competent and capable despite having various backgrounds and levels of education, implementing community-based participatory development programs (P3BK) which are entirely by current implementation guidelines.

Change that leads to improvement is the definition of development. In order to achieve advancement, it is imperative to effectively utilize all accessible human and logical resources (Shah et al., 2020). Human resource development is the process of adapting an organization's human resources from one scenario to another in order to prepare them for upcoming tasks better and achieve organizational goals (Werdhiastutie et al., 2020), as well as by conducting regular observations, rigorous monitoring of achievements, developing a good culture and forming many partnerships with the community, all of which are essential for effective implementation (Owen et al., 2020).

Like the development program policies in Samarinda City, one of the flagship programs, Pro Bebaya, which stands for the community development and empowerment program, is implemented by the vision of the Mayor of Samarinda, namely realizing Samarinda as the center of civilization. This vision is realized through 5 missions and 10 excellent programs that align with the policies directed by the

central government and the province of East Kalimantan. Pro means a program, and bebaya means together, so this is a literal understanding. The objectives of the community development and empowerment program (Pro Bebaya) are: In general, so that community problems are resolved more quickly; it is anticipated that development will occur immediately and on target; improve community welfare; and increase community involvement in development (Kelurahan Bandara Pemerintah Kota Samarinda, 2021).

According to Dr. H. Andi Harun, Mayor of Samarinda, Pro Bebaya is based on the principles of openness, responsibility, participation, and sustainability, including the function of the head of the neighborhood association. The community will soon see the direct effects of Pro Bebaya efforts. Pro Bebaya started this year by revising the Regional Budget (APBD) and as a pilot project Rp. 100,000,000 (one hundred million rupiah) to Rp. 300,000,000 (three hundred million rupiahs) initially for one neighborhood in each Village. Then, it was implemented gradually for approximately 2000 RTs spread across 59 Villages until the end of the Andi Harun-Rusmadi period in 2021-2024 (Kelurahan Bandara Pemerintah Kota Samarinda, 2021).

However, implementing Pro Bebaya must still be optimal in Samarinda City. Program implementation is needed by the community, stakeholders, and the government to deal with inequality and inequalities that threaten the region's welfare and prosperity. The novelty of this research is that it wants to know and debate online news messages related to success factors, obstacles, and challenges in implementing Pro Bebaya in Samarinda City. Therefore, the purpose of this research is to examine the policy implementation of the community development and empowerment program (Pro bebaya), and can help the government, regional people's representative councils (DPRD), and communities in other provinces, districts / cities in planning a policy program in the future. This kind of research needs to be done because the Pro Bebaya can be said to be new.

Thus, based on the literature obtained, this research is discussed in 2 factors with 12 variables, namely apparatus knowledge; coordination between stakeholders; distributed budget; human resources in handling the implementation process; application of control systems; information sharing; infrastructure; limited budget; limited public knowledge; socialization from the government; stakeholder involvement; and implemented smoothly. It includes highlighting essential points that can serve as input for policy practitioners and uncovering the complex reasons underlying policy failure.

Content analysis of news media has become crucial due to modern media's significant influence in shaping readers' perspectives and beyond. Additionally, it is essential to consider both the cognitive processes and the content of their thoughts. This demonstrates the extensive influence and authority of the media in shaping societal values and standards. It is vital to comprehend its functionality, appearance, and potential applications for widespread advantages (Plough, 2020). Furthermore, media studies can also have an impact on policy. It can comprehend the intricate

manner in which public discourse influences views toward policy (Rowbotham et al., 2019).

According to (List, 2011; Weiss et al., 2014), debates in public policy circles about the difficulty of improving and how to run programs consistently throughout the implementation environment are still often found. This research uses Van Meter and Van Horn's (1975) policy implementation theory with Mazmanian and Sabatier's (1983) model. Implementation refers to the process by which individuals or groups in the government or business sector carry out activities to achieve the goals set out in previous policy decisions. The policy implementation process is closely related to the policy implementation model, which involves various factors or variables that affect achieving implementation goals. These factors include the level of control over the problem, the capacity of the policy to structure the implementation process, and the influence of external factors on the policy. One example is the need for more regulatory frameworks, information and communication technology (ICT) infrastructure, and poverty alleviation activities (Mutula & Mostert, 2010).

LITERATURE REVIEW

In academic policy design studies, three levels of analysis have been used to understand effectiveness. The first level, which is systemic, defines what is needed to create the formulation space for a practical design. Second, programs now emphasize how the optimal combination of policy instruments can be created to meet challenging policy objectives. Third, it is instrument-specific, emphasizing the elements that support and contribute to the effectiveness of policy instruments (Mukherjee et al., 2021).

According to Dunn (1981), public policy is a set of interconnected decisions by government agencies or offices. These decisions are formulated in specific issue areas and involve conflicts between different community groups. This notion views public policy as a sequence of decisions made by the government regarding actions to address difficulties that affect people's lives, including decisions not to take any action. This public policy pertains not only to the function of administrative institutions but also to the community as the policy recipient. Furthermore, as stated by (Nakamura & Smallwood, 1980), instructions given by policymakers to policy implementers clearly define the desired goals and strategies to be used to achieve those goals.

Proper policy implementation is the foundation of every group, organization, and society. According to Aristotle, the four causes must be built with the proper purpose, design, materials, and actors (Malomo, 2009). (Grindle, 1980), argues that policy implementation encompasses more than just turning political decisions into ordinary operations through bureaucratic channels. It also incorporates conflicts, decision-making, and the distribution of benefits resulting from policies.

The context and substance of policy implementation significantly impact how a program or policy is implemented. As argued (Fhonna et al., 2021) that the policy implementation of the land registration program has been running well, and can realize good governance (Surya et al., 2021).

Effective policy programs to address deforestation and poverty in Vietnam have achieved several milestones, including raising Vietnam's profile in forest management among the international community, improving the capacity of decision-makers, giving ideal space to the private sector and local communities in forest management and development, and promoting economic growth through processing and exports (Nguyen et al., 2015). Assistance programs help with 'implementation readiness,' especially when the policy and setting are problematic (Peckham et al., 2022).

For example, the Tenant Overdose Response Organizers (TORO) program has had some achievements in community outreach and development (Bardwell et al., 2019). Cross-sector collaboration can also be necessary to realize local governments that can overcome existing problems (Akbar et al., 2022). However, in certain situations, a policy design can effectively promote the desired policy integration, even if the design is incoherent, inconsistent, and incompatible (van Geet et al., 2021). When policies are first created, the policy implementation process is often overlooked, with barriers and challenges that can lead to policy failure.

The policy development and implementation cycle is affected by various key challenges (Ampaire et al., 2017). For example, lack of clarity in communication strategies (De Blasio et al., 2020), limited resources, poorly trained personnel, and unexpected internal organizational changes (Sánchez de Ribera et al., 2022). Then, poverty reduction that is not in line with the objectives, the selfishness of the policy implementation team, absence of executive leadership control over subordinates, poor resource management, lack of utilization of technological resources to support community efforts, low budget allocation for empowerment, too many implementers that can influence group interests, weak social support, and unreachable political support (Takanjanji et al., 2018; Huỳnh et al., 2023).

Furthermore, inadequate strategic planning in achieving objectives, inconsistent and late data collection, inadequate assessment (Jagnoor et al., 2020), unsupportive infrastructure, high operational costs, cultural views, access, ineffective government capacity systems, and lack of opportunities for advocacy and lobbying are all factors that contribute to the barriers and challenges of program policy implementation (Renzaho et al., 2022). Policy implementation should be inseparable from the approach taken by the government, community representation, and citizen commitment (Tchouchu & Ahenkan, 2023). Thus, creating varied responses, such as positive and negative (Surya et al., 2021). Policy implementation or management is inseparable from various problems (Widiyasno et al., 2020). Must clarify policies and rules in such a way (Pribadi et al., 2021).

METHODS

With an emphasis on the issue of policy implementation, this study used a qualitative methodology to see how the policy of the Pro Bebaya was implemented in Samarinda City. This study uses content and narrative analysis strategies, highly

favored among mass media experts, to examine effective media materials, such as the quantity and variety of print or broadcast media. Content analysis, published by Bernard Berelson in 1952, shows that media researchers now often use this method (Wimmer & Dominick, 2000). The information is sourced from secondary data, namely online news about the policy implementation of the Pro Bebaya. The success factors, obstacles, and challenges in implementing Pro Bebaya in Samarinda City are understood through qualitative content analysis of secondary data documents in this paper. Documents are defined as items created and accessible to people in qualitative research (Flick, 2009). Online news articles that had been published and were available to anyone who wanted to read them constituted most of the material for this study. The articles selected were based on the most popular media news in Samarinda City. The articles selected met the requirements of legitimacy, representativeness, authenticity, and significance (Flick, 2009).

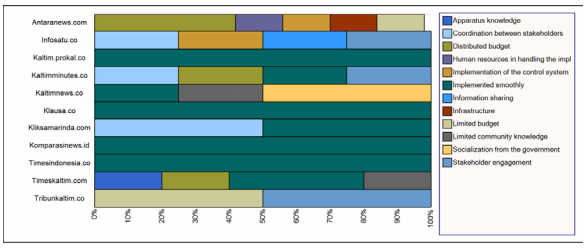
A total of 11 types of reputable online media news listed supported the research data collection, which focused on online news articles www.antaranews.com, www.infosatu.co.id, www.kaltimminutes.co, www.timeskaltim.com, www.kaltimnews.co, www.kliksamarinda.com, www.kaltim.tribunnews.com, www.kaltim.prokal.co, www.klausa.co, www.komparasinews.id, and www.timesindonesia.co.id. In addition, the NVivo 12 Plus program was used to complete this research investigation. This research uses several NVivo 12 Plus analysis rounds to find research findings and answer research questions. The selection of the research topic was determined at an early stage of the procedure based on a thorough analysis of previous academic studies. The next step was to use NVivo's NCapture tool to screenshot the textual content of online news articles, and the NCapture results were entered into the NVivo 12 Plus blank project. Then in the next stage, the analysis strategy chosen for data analysis is node coding using characteristics, concepts, and themes using NVivo 12 Plus software. In the last stage, conclusions will be drawn from the analysis results based on the data that has been collected and analyzed using NVivo 12 Plus. Qualitative data analysis software has been created to make it easier to collect, organize, and analyze qualitative data, thereby increasing the validity of the data and the resulting conclusions (Wallmeier et al., 2019).

RESULTS AND DISCUSSION

Pro Bebaya policy implementation in online news articles

The content analysis results of implementation news on 11 online news articles showed that Antaranews reported the most on implementing the Pro Bebaya policy with 5 news variables (see Figure 1).

Figure 1. Analyze online news articles



Successes, obstacles, and challenges in implementing Pro Bebaya

Pro Bebaya aims to accelerate the improvement of regional-based community welfare at the neighborhood level. This program is also a follow-up to the Minister of Home Affairs Regulation number 130 of 2018, which has been implemented by the Samarinda City government down to the village level. From the evaluation results, it is still unable to reach problems at the neighborhood level, so with the existence of Pro Bebaya, it is hoped that it can solve problems at the neighborhood level because it is from the community for the community by the community. Success factors, obstacles, and challenges in implementing Pro Bebaya in Samarinda City can be seen in (Figure 1).

The results show that Antaranews publishes news and themes on distributed budget issues, scoring 42.86%. Followed by infrastructure, budget limitations, implementation of control systems, and human resources, each of which achieved a score of (14.29%). Furthermore, Infosatu online news revealed 4 implementation variables: information sharing, stakeholder involvement, coordination, and control system implementation, each of which scored 25%. Kaltimminutes revealed 4 variables, namely distributed budget, stakeholder involvement, coordination, and implementation smoothly, each of which scored 25%. Timeskaltim revealed 4 variables, namely smoothly implemented, with a score of 40%. Followed by distributed budget, limited knowledge of the community, and knowledge of the apparatus, each had a score of (20%). Kaltimnews revealed 3 variables, namely socialization from the government, with a score of 50%. Limited community knowledge and smoothly implemented each had a score of (25%). Kliksamarinda revealed 2 variables, namely coordination and smoothly implemented, which each had a score of 50%. Kaltim.tribunnews revealed 2 variables, namely limited budget, and stakeholder involvement, each with a score of (50%). Kaltim. prokal, Klausa, Komparasinews, and Timesindonesia revealed 1 variable, namely smoothly implemented, each of which had a score of 100%. Furthermore, it involved a narrative analysis (see Figure 2 and Table 1) of implementing the Samarinda City government's policies, which explored narratives about Pro Bebaya. This analysis used the word frequency query NVivo 12 Plus.

Figure 2. Narrative analysis of the Pro Bebaya policy implementation

Table 1. Top 15 narrative analysis of the Pro Bebaya policy implementation

Word	Count
Samarinda	193
Kota (City)	90
2023	86
Masyarakat (Society)	81

Program	66
Probebaya	56
Pembangunan (Development)	44
Warga (Citizen)	44
Pemkot (City Government)	43
Dprd (Legislative)	40
2022	35
Andi	33
Kaltim (East Kalimantan)	32
Harun	29
Kesehatan (Health)	24

Source: NVivo 12 Plus

Narrative analysis of Pro Bebaya implementation in online news articles

Figure 2 and Table 1 show the most dominant words. This data displays the narratives in online news related to implementing the Samarinda City government's Pro Bebaya policy. The word 'Samarinda' is the most dominant, reaching 193 words. The online news highlighted Samarinda in terms of the Pro Bebaya and health. The word 'Regional People's Representative Council' (DPRD) appears in the analysis when viewed from a political perspective. The word 'DPRD' appeared in 40 words. It indicates that the Pro Bebaya of the Samarinda City government has the support of the DPRD. In addition, the DPRD also supported the aspect of health as part of the implementation of the Pro Bebaya.

As stated by a Democratic party politician currently serving in Commission II of the Samarinda DPRD:

"For now I only see that pro-bebaya is still lacking in focus and purpose, urgent sectors such as health, poverty eradication and focus on improving human resources (HR)."

What are the successes, obstacles, and challenges in implementing this Pro Bebaya, and whether it tends to be more dominant towards failure in implementing policy programs?

Success is defined in this article as how the Pro Bebaya can run well and smoothly without any significant obstacles and disruptions to its structure or implementation. Understanding the structure and implementation of policies is very important, clear, operational, consistent policy objectives, improving ethics, capacity, professionalism, and knowledge, and maintaining balance with stakeholders (Danielsen et al., 2014; Wang et al., 2020). Implement or develop programs, infrastructure, and regulatory frameworks that have the potential to reduce poverty. This way, the policy implementation can make government decisions or policies real (Mutula & Mostert, 2010).

The success of the achievement of the Pro Bebaya implementation. First, our findings reveal that the Samarinda City government's Pro Bebaya is running effectively, which means that each neighborhood association has successfully implemented the Pro Bebaya. That way, this Pro Bebaya is carried out by the results obtained. Then, there is a report and data submitted by the project development acceleration team, and the community feels the impact of the Pro Bebaya program. The Pro Bebaya can also have a refreshing effect, reducing slum areas in Samarinda City. Not only that, this program of the Samarinda City government is very helpful to the community, and its impact can be felt with

the existing changes.

Furthermore, the Pro Bebaya program increase the acceleration of development and improvement of regionally based community welfare at the neighborhood level and strongly supports the program. An effective program can be seen from several factors, including thorough monitoring, integrated research, varied financing, fair remuneration, and systematic planning (Liu et al., 2008). However, with each region's existing culture and implementation process, fulfilling infrastructure and social needs is important (Bukoye & Abdulrahman, 2022).

When viewed in implementation, the Pro Bebaya have several supporting factors for an implementation that is by the sustainability of the theory and implications in sustainable development criteria, such as the distributed budget, where the Pro Bebaya has distributed the budget in each neighborhood. This program will also continue to run and continue until 2023. The budget for each neighborhood in six urban villages has been realized. There is also stakeholder involvement and coordination in the implementation of the program, the implementation of a control system by the government over its stakeholders, socialization by the government to the community, information sharing among stakeholders, tangible changes in infrastructure, and improved knowledge of the apparatus. As a result of the reliance on government programs and initiatives, the success of policies is determined by how quickly they deliver results (Pradhan et al., 2017).

Obstacles and challenges to achieve policy implementation of Pro Bebaya. Secondly, our analysis shows barriers and challenges in the policy implementation of the Pro Bebaya. The main barriers to efficient policy implementation are numerous and cover the entire cycle of policymaking and implementation. In the implementation of the Pro Bebaya, the factors that become obstacles are human resources in handling the implementation process, which can be interpreted that the lack of community involvement in the implementation of the Pro Bebaya, has limited budget, and limited community knowledge in program implementation. Our findings seem to be in line and reinforce the existence of factors that become barriers to implementation (McCord et al., 2019). Such barriers include insufficient funding, lack of human resources, and inadequate training of actors. Then, it is clarified that the performance of decentralized sectors will be greatly influenced by limited resources and capabilities, especially at the local level (Ekane et al., 2020).

Furthermore, the central government, disengaged actors, and unresponsive local communities are some other reasons that hinder policy implementation. There is also a communication gap between the national, local, and community levels. In addition, there are also limited technical and financial resources, political interference, and a need for effective implementation frameworks at all levels (Ampaire et al., 2017). The barriers to policy implementation will fail in public collective action (Guo & Chen, 2022). Collective action is a relevant tool to increase effectiveness (Amblard, 2021). Furthermore, the cause of program policies not running optimally is the lack of workforce and budget (Rizkyansah

& Rahayu, 2021; Randall et al., 2020), as well as capabilities that can support the implementation of each program strategy (Lee, 2023).

CONCLUSION

This research discusses online news content analysis and examines Pro Bebaya's implementation. This research aims to enrich our understanding as evaluation material that can provide recommendations to the government, DPRD, and the community in implementing policies. This research concludes that Antaranews news content is the news media reports the most about the successes, obstacles, and challenges in implementing Pro Bebaya policies. Infosatu, Kaltimminutes, and Timeskaltim then followed us. On the other hand, online news coverage is inseparable from the factors of success achievement, obstacles, and challenges.

First, the points of success are the distribution of the program budget, involvement, and coordination with stakeholders, the existence of a control system, socialization by the government to the community, information sharing, real changes in infrastructure, and increasingly developed apparatus knowledge. These factors led to the smooth implementation of program activities. Second, the obstacles and challenges in implementing Pro Bebaya are not significant, such as the lack of community involvement and knowledge in implementing the program and the existence of budget limitations. Then, the factors in achieving the success of the Pro Bebaya were supported by the development narrative of Samarinda City, which was dominant in all online news.

Time and the difficulty of collecting much news from internet sources were constraints in this study. With this limitation, we recorded internet content from January 2022 to February 2023 on online news media. Second, the lack of online news media coverage of the implementation of the Pro Bebaya is a limitation of this study. There need to be more research materials for this study. Finding previous research sources proved challenging, especially in the Indonesian context.

This study examined the implementation of the Pro Bebaya in Samarinda City regarding its success factors, obstacles, and difficulties. Several recommendations for future research can be made based on the limitations and results of this study. Due to time and budget constraints, only data from online news sources were used in this study. It would have been better if the research had reached a wider audience and solicited opinions from community members, government, and other key stakeholders on what they consider to be success factors, barriers, and difficulties in implementing Pro Bebaya. The investigation could cover a more geographically diverse population to guarantee the validity of the causes and variables as the data collection was mostly limited to online news media reporting on implementing the Pro Bebaya.

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The Social Constrruction Of Technology: Case Study Of The Use Of CHATGPT In Indonesia

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Abstract

This research highlights the new phenomenon of the existence of natural language models based on artificial intelligence (AI chatbots) developed by OpenAI, namely ChatGPT ("Chat Generative Pre-Trained Transformer"). This research tries to map current issues regarding the presence of ChatGPT framed by the media in use in various fields. This study seeks to understand the role of online media channels in mediating the understanding behind the use of ChatGPT. This is because the media also constructs how recent technology is used, so that the use of technology is not taken for granted. Mapping the information constructed by the media is important to locate in the context of the use of ChatGPT in Indonesia. Thus, this study tries to fill the knowledge gap over the use of ChatGPT through the social construction of technology (SCOT) approach. The main research question of this paper is how does the media construct the discourse related to how ChatGPT should be used? This study uses literature review as a method to understand the discourse about the use of ChatGPT through the existence of "relevant social groups". The result shows that online media channels not only function as producers of information, but also function as groups that construct a discourse behind the presence of ChatGPT. From the results of this study, it can be concluded that the use of ChatGPT constructs a discourse that triggers concerns about its misuse as misleading technology if there is no regulation surrounding it. Therefore, strict laws, regulations, and supervision need to be implemented to ensure the optimal use of ChatGPT and in accordance with the desired goals in related fields.

Keywords: *ChatGPT; relevant social group; online media channel; social construction of technology; literature review*

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Kontruksi Sosial Teknologi: Studi Kasus Penggunaan CHATGPT Di Indonesia

Abstract

Penelitian ini mengangkat fenomena baru lahirnya model bahasa alami berbasis kecerdasan buatan (AI chatbots) yang dikembangkan oleh OpenAI yaitu ChatGPT ("Chat Generative Pre-Trained Transformer"). Penelitian ini mencoba memetakan Isu baru mengenai kehadiran chatgpt yang dibingkai oleh media pada penggunaan di berbagai bidang. Penelitian ini berupaya memahami peran kanal media online dalam memediasi pemahaman di balik penggunaan ChatGPT di Indonesia.

Sebab, media juga turut mengkonstruksi bagaimana teknologi baru digunakan, sehingga penggunaan teknologi tidak netral atau diterima begitu saja sesuai keinginan penggunanya. Oleh karena itu, pemetaan informasi yang dikonstruksi oleh media penting untuk diteliti lebih lanjut dalam konteks penggunaan ChatGPT di Indonesia. Pertanyaan utama penelitian ini adalah bagaimana media mengkonstruksi wacana terkait penggunaan ChatGPT? Penelitian ini mencoba mengisi kesenjangan pengetahuan atas penggunaan ChatGPT melalui pendekatan konstruksi sosial teknologi (SCOT). Penelitian ini menggunakan tinjauan literatur sebagai metode untuk memahami wacana penggunaan ChatGPT melalui keberadaan "kelompok sosial yang relevan". Hasilnya menunjukkan bahwa kanal media online tidak hanya berperan sebagai penghasil informasi, namun juga berperan sebagai kelompok yang mengkonstruksi wacana di balik kehadiran ChatGPT. Hasil penelitian menunjukkan bahwa saluran media online tidak hanya berperan sebagai penghasil informasi, namun juga berperan sebagai kelompok yang mengkonstruksi wacana di balik kehadiran ChatGPT. Dari hasil penelitian tersebut dapat disimpulkan bahwa penggunaan ChatGPT membangun wacana yang memicu kekhawatiran akan penyalahgunaannya sebagai teknologi yang menyesatkan jika tidak ada regulasi yang melingkupinya. Oleh karena itu, undang-undang, peraturan, dan pengawasan yang ketat perlu diterapkan untuk memastikan penggunaan ChatGPT secara optimal dan sesuai dengan tujuan yang diinginkan di bidang terkait.

Kata Kunci: *ChatGPT; kelompok sosial yang relevan; saluran media online; konstruksi sosial dari teknologi; Tinjauan Literatur*

Introduction

In today's increasingly advanced technological era, understanding how technology is created, used, and adopted by society is an important issue to be researched. Technology is not only a tool that is used but also influences a certain culture in people's lives. As from Mcluhan's thinking about the medium is the extension of men, the medium or mass media is an extension of human ability to interact and communicate with their environment. The medium not only delivers messages or information, but also influences the way humans think, feel, and behave (McLuhan, 1964). McLuhan argues that we should pay attention to the way media affects the way we interact with the world and each other. Therefore, we must become critical of the media we use and how it affects people's perceptions and behaviors. This includes how people use technology and how they socially construct the use of a technology based on constructed information.

Technology is an important part of everyday life. It is a seamless and global means of communication in terms of location, time, and various age groups (Sakdulyatham et al., 2018). Moreover, information and news can now be accessed anytime and anywhere, unlike in the past where people could only get it when the paperboy came or when watching television or listening to the radio. Now we can access news and information anywhere, anytime, and in any situation (Wijaya et al., 2022)especially online media, has lately been receiving considerable attention due to the high numbers of hoaxes and twisted facts in news reporting, causing the credibility to be undermined. Online media are considered only to pursue clicks and shares to reap ads, disregarding aspects of news ethics and logic. News

ethics and logic are, in fact, constituents of media brand behaviour. In contrast, brand behaviour per se is a dimension of brand image, meaning that news ethics and logic have implications for the reputation and image of the reporting media. This research examines the following consequences: 1. Also, online education in Indonesia was seen as an alternative in learning activities (Mujiono & Susilo, 2021).

In the digital era, the need for easy and fast communication is fulfilled by technology that allows the use of gadgets as a basic communication medium (Nasrullah, 2014). The rapid development of information technology today has made it easy to get the latest information (Fauziyyah & Rina, 2020). Indonesian internet users tend to leave conventional media as their main source of information. Surveys show that the internet has become the first choice for finding information and entertainment, after television (Ambardi, 2014). The study of Wijaya et al. (2022)especially online media, has lately been receiving considerable attention due to the high numbers of hoaxes and twisted facts in news reporting, causing the credibility to be undermined. Online media are considered only to pursue clicks and shares to reap ads, disregarding aspects of news ethics and logic. News ethics and logic are, in fact, constituents of media brand behaviour. In contrast, brand behaviour per se is a dimension of brand image, meaning that news ethics and logic have implications for the reputation and image of the reporting media. This research examines the following consequences: 1 shows that based on the results of demographic and geographic analysis, it is revealed that the average age of 26-30 years, graduates of undergraduate programs, working, and domiciled in Jabodetabek (Jakarta, Bogor, Depok, Tangerang, and Bekasi) shows that they access information through online media. Thus, people in the digital era use the internet as a means of exchanging information and communication that is so broad. The internet has become a basic need for every society because it has many benefits in modern human life (Fathiyyah & Rina, 2019). Indirectly, online media provides a construction about what it reports.

Furthermore, this research tries to see how online media plays a role in framing the use of AI. This research raises a new phenomenon about an artificial intelligence-based natural language model (AI chatbots) developed by OpenAI, namely ChatGPT ("Chat Generative Pre-Trained Transformer"). As AI tools continue to develop, the challenge of distinguishing what is created by humans and what is created by algorithms also increases. In educational contexts, ChatGPT's ability to write essays and generate assignment solutions has sparked intensive discussions about violations of academic integrity by students in schools and universities (Ibrahim et al., 2023).

ChatGPT is an AI chatbot designed to have conversations with people, using natural language processing to understand and respond to users' words and intentions. ChatGPT can be used in a variety of settings, such as customer service, where they can provide answers to common questions and help customers solve problems, or as personal assistants, where ChatGPT can help users manage student schedules and assignments (Somasundaram, 2023). ChatGPT is a highly advanced chatbot that can generate text that is almost indistinguishable from

text written by humans. It has generated much excitement and concern about its use in education (Rudolph et al., 2023). This research aims to explore the discourse behind the presence of ChatGPT, a large language model trained by OpenAI, in answering questions and providing useful information to its users. By using language processing technology, ChatGPT can answer questions asked by its users.

Furthermore, by explaining McLuhann's (1964) medium is the extension of men earlier, this study tries to explore how the media can construct the use of a technology. Simply put, the news about ChatGPT through the media, namely online media channels, can influence people in having perceptions, using, and assessing the presence of ChatGPT. Furthermore, researcher used a social construction of technology (SCOT) approach to understand if the media has the potential to construct information about the use of ChatGPT. Digital technology and the Internet have revolutionized the way news operates, thereby having an impact on society's social culture. This seeks to construct news through this technology (Laoera & Wibowo, 2023). Social construction of technology is an approach that sees technology influenced by the social, cultural, and political context in which it is used (Bakardjieva, 2005). This research using the social construction of technology (SCOT) approach can help researcher in understanding the role of technology in society, as well as how technology can shape and be influenced by the social factors around it.

The use of the SCOT approach is useful to see where technology should be interpreted flexibly by its users, but this flexibility disappears due to the intermediary of different 'relevant social groups', so that these groups can influence different meanings of the technology itself. "Relevant social groups" are social groups, such as institutions and organizations that have a common understanding of certain artifacts (Bakardjieva, 2005). The presence of this group can be interpreted as diverse online media channels that have the capacity to define the understanding and use of ChatGPT through different narratives from each channel. This makes individuals have diverse perceptions of the technology portrayed by the media.

Furthermore, several previous studies (Kasneci et al., 2023; Taecharungroj, 2023; Tlili et al., 2023)suggest that if in the field of education using ChatGPT needs to meet strict privacy, security, environmental, regulatory, and ethical requirements, and be carried out with continuous human supervision, guidance, and critical thinking. Although ChatGPT sometimes makes hallucinations and spouts nonsense, major changes in higher education assessments such as essays and online exams are needed to deal with the increasingly powerful presence of artificial intelligence. Like calculator, tools like ChatGPT will become an integral part of the teaching and learning process in the future (Rudolph et al., 2023). Through Rudolph's writing ChatGPT is considered a technology that can disrupt the teaching and learning process but provides a great opportunity for learning innovators to use it to transform education. The presence of these online media channels as "relevant social groups" becomes an important agent in influencing the extent to which individuals will consider ChatGPT

in their daily lives, what it is perceived as, what it is used for, and why they use it.

Furthermore, the term "social construction" refers to the idea that technologies such as ChatGPT are far from neutral tools. They are shaped by the social, cultural, and political environments where they are used. Technologies are not built or adopted in isolation, they are so much more linked with the values, attitudes and behaviors of the communities using them. Utilizing a Social Construction of Technology (SCOT) perspective, this paper inquiries into the social shaping of information about ChatGPT by the media. This study examines the social influences that affect an acceptance to adopt through an analysis of media discourse about ChatGPT in Indonesia.

Literature Reviews

The use of ChatGPT

In this section, the researcher tries to present several earlier studies on the use of ChatGPT in various fields around the world. This section is helpful for researcher in conceptually framing the problem behind the use of ChatGPT, thus providing a comprehensive path in examining the social construction of technology behind the news about ChatGPT through online media channels in Indonesia. The potential use of ChatGPT in education can be seen from several previous studies Tlili (2023), Taecharungroj (2023), and Kasneci et al. (2023). ChatGPT, like a double-edged blade, has both positive and negative impacts. The use of large language models in education has the potential to have a positive impact, such as improving the quality of students' written work and helping teachers plan lessons better. Specific and explicit instructions on artificial intelligence models increase the relevance and usefulness of lesson plans, making it important for teachers to design appropriate questions and specific tasks.

In addition, it is recommended that teachers carefully accept the initial lesson plans proposed by ChatGPT, evaluate them according to the specified criteria, student needs, and other requirements, and collaborate with ChatGPT through feedback to improve their accuracy and relevance (Hashem et al., 2023). However, in applying this technology, it needs to be done carefully and critically to evaluate its limitations and possible biases. While the negative impact is ChatGPT's ability to write high school essays, homework assignments, and take-home exams) in the field of education. Investigation of user experience through ten educational scenarios identified a range of issues, including cheating, honesty, truthfulness, misleading privacy, and manipulation. Although ChatGPT is a powerful tool in education, it needs to be used with more caution and guidelines need to be created on how to use it safely in education.

Another used of ChatGPT, it was researched as a translation engine and showed competitive performance with common translation software. ChatGPT showed good results on spoken language and with the launch of the GPT-4 engine, ChatGPT's translation performance improved significantly as a good translation engine (Jiao, 2023),. From a technical perspective, the paper by Bang et al. (2023) shows that ChatGPT has gaps in processing

the expected results. While ChatGPT performed well on most tasks, there were still several cases of failure on each task, such as on summarization and machine translation tasks. Although, ChatGPT can still be developed further, considering that this engine was just launched.

In the field of scientific publications, the journal Cellular and Molecular Bioengineering (King, 2023), the editorial board team published an editorial article written using ChatGPT in full without editing. In fact, ChatGPT was made by the second author. This shows that in the field of publication ChatGPT is given space and becomes the second author. This implies that ChatGPT has the potential to be used in the academic field, especially for publication in a journal. Furthermore, ChatGPT can be used to write essays, scientific articles, and can provide references, raising many questions about the ethics of AI-generated academic writing. ChatGPT demonstrates the need for strong AI author guidelines in scholarly publishing, given the concerns about copyright, attribution, plagiarism, and authorship when AI generates academic texts (Liebrenz et al., 2023). ChatGPT has the ability to generate copyrighted text, so it is important to comply with intellectual property laws and obtain permission from the copyright owner where necessary to maintain compliance (Lund & Ting, 2023). Much research has been conducted regarding the understanding of ChatGPT and its potential applications in various fields, including law (Bang et al., 2023).

The use of ChatGPT in writing scientific papers raises several ethical issues, including concerns about plagiarism due to the possible use of the same paragraph structure in multiple works. The issue of plagiarism leads to steps that need to be taken to prevent integrity violations in academic work (Kaur et al., 2018). In addition, the references provided by ChatGPT are currently unreliable. While several scientific journals have banned co-authorship of ChatGPT, the question of whether ChatGPT should get co-authorship if it writes most of the article is still debated. However, it is important to acknowledge the use of ChatGPT and explain it appropriately in the resulting article (Macdonald et al., 2023).

In addition, Biswas' (2023b) paper discusses that ChatGPT has the potential to play a role in public health. ChatGPT can generate human-like text based on enormous amounts of data, so it can support individuals and communities in making informed decisions about their health, especially for people who lack access to healthcare. This suggests ChatGPT may contribute to such health disparities. However, the use of ChatGPT in public health needs to be done with caution and careful approval.

In the field of climate change, Biswas' (2023a) paper shows that ChatGPT has great potential in assisting research on climate change by processing and analyzing data, generating scenarios, and evaluating the performance of climate models. However, these technologies must be used with caution and the results must be interpreted carefully and integrated with traditional climate analysis and modeling methods. Nonetheless, the use of technologies such as ChatGPT has the potential to revolutionize the way we study and respond to climate change.

The various earlier studies in various fields that have been presented show

that ChatGPT has potential in various fields, which can generally assist users in answering all questions that users ask in a particular context. Earlier studies simultaneously recommend that the use of this technology needs to be done with caution to evaluate the limitations of use. It can be suggested that the use of ChatGPT needs to meet strict privacy, security, environmental, regulatory, and ethical requirements, and be done with continuous human supervision, guidance, and critical thinking. In the field of scientific publications, ChatGPT, which is given space and treated as a second author, shows its potential use in the academic field even with some restrictions and considerations. Although in practice, ChatGPT is still relatively new and could be further developed, this technology has potential to transform education and the world of scientific publications.

Methods

This research uses descriptive qualitative research methods with literature reviews. Literature reviews are critical for understanding the landscape of a subject and making valuable contributions to a field. They require a range of skills to gather, sort, evaluate and summarize peer-reviewed published data into an unbiased narrative. A literature review should provide a balanced view that includes conflicting findings, as well as established and current thinking (Winchester & Salji, 2016). Literature review is necessary for academic research as it helps in understanding the existing body of work and identifying gaps for further exploration (Xiao & Watson, 2019). Wang et al. (2018) outlined as five-step process for conducting a systematic literature review, which includes: (1) formulating and planning the topic, (2) conducting a literature search, (3) collecting and evaluating data, (4) analyzing and interpreting data, and (5) presenting findings and proposing research for future research.

In the first stage, the researcher extracted data through a review of existing research to understand the context of ChatGPT. The second stage was to collect several news reports about ChatGPT in Indonesia through online media from January 1, 2023, to March 28, 2023, as listed in Table 1. Researcher carried out the initial stages of searching for articles to be analyzed. These online news reports were obtained through Google search engine using the keyword "ChatGPT." This study uses ChatGPT as an analysis engine to help define certain terms about issue surrounding ChatGPT. Second, researcher uses ChatGPT as software in processing and reducing the data collected which are later classified by the researcher based on categories of context, imagination, and navigation. Furthermore, the researcher reviewed the data through data reduction by formulating major themes from the existing news. The data reduction is conducted by treating ChatGPT as an analysis engine. Researcher used ChatGPT to formulate the articles that have been collected in Table 1 to map general theme and category from online news. Then, the researcher classified the themes and interpreted them further in the analysis. Last, the researcher used the AI website at https://whimsical.com/mind-maps to create visualizations of the analysis data in the form of mind maps in Figure 4.

Table 1.

Online articles talk about ChatGPT

No	Url Website	Author	Category
1	https://surabaya.tribunnews.com/2023/03/09/cara-menggunakan-chat-gpt-untuk-kembangkan-bisnis-login-chatopenaicom-lalu-ketikkan-ini	Seta	Navigation
2	https://infobrand.id/manfaat-chat-gpt-chatbot-berbasis-ai-untuk-pelaku-pr.phtml	Aryanto	Context
3	https://scaleocean.com/blog/berita-terkini/integrasi-sistem-erp-dan-chat-gpt	ScaleOcean	Imagination
4	https://mediaindonesia.com/teknologi/564567/siapa-bisa-menyusul-chat-gpt	Fajri	Imagination
5	https://news.republika.co.id/berita/rs28oq349/cips-pemerintah-tak-perlu-meregulasi-penggunaan-chat-gpt	Alamsyah	Navigation
6	https://jatim.tribunnews.com/2023/03/28/chat-gpt-makin-berbahaya-ada-bug-yang-bocorkan-histori-percakapan-e-mail-dan-kartu-kredit-pengguna	Stevani	Imagination
7	https://tekno.tempo.co/read/1701831/ui-manfaatkan-chatgpt-untuk-tingkatkan-kompetensi-pustakawan	Ernis	Context
8	https://www.liputan6.com/tekno/read/5242013/bill-gates-chatgpt-berbasis-ai-sama-pentingnya-dengan-internet-dan-gadget	Maharani	Context
9	https://voi.id/teknologi/253947/keren-chatgpt-hampir-lulus-ujian-perizinan-medis-tersulit-di-as	Voi	Imagination
10	https://www.pewarta.co.id/2023/02/meresahkan-para-dosen-ai-chatgpt-lulus-ujian-dengan-nilai-tinggi-di-universitas-as.html	Sulistya	Imagination
11	https://uia.fisipol.ugm.ac.id/polemik-chatgpt-bagaimana-perguruan-tinggi-harus-bersikap/	Rizky & Nandyatama	Navigation
12	https://makassar.tribunnews.com/2023/03/19/cara-menggunakan-chatgpt-atau-chat-gpt-bahasa-indonesia-tanpa-aplikasi?page=3	Sudin	Navigation
13	https://www.cnnindonesia.com/teknologi/20230124142030-185-904228/chatgpt-makin-ngeri-bisa-lulus-ujian-kuliah-kedokteran-dan-bisnis	Cnn Indonesia	Imagination
14	https://kumparan.com/kumparantech/chatgpt-lulus-ujian-sekolah-kedokteran-as-1zy4TgZADfp/full	Kumparan Tech	Imagination
15	https://infokomputer.grid.id/read/123671594/chatgpt-lulus-ujian-sekolah-hukum-kuasai-aturan-ilmu-hukum-dasar?page=all	Rizal	Imagination
16	https://fin.co.id/read/125756/luar-biasa-chatgpt-open-ai-lulus-ujian-dokter-di-amerika-begini-cara-daftar-dan-gunakan-chat-gpt	Husen	Navigation
17	https://tekno.republika.co.id/berita/rp36tq328/chatgpt-lulus-ujian-sekolah-hukum-dengan-performa-b-saja	Rezkisari	Imagination
18	https://inet.detik.com/cyberlife/d-6562952/ngeri-chatgpt-berhasil-lolos-ujian-dokter-super-sulit	Putri	Imagination
19	https://www.merdeka.com/teknologi/cara-pakai-ai-seperti-chatgpt-di-microsoft-word-begini-langkah-langkahnya.html	Merdeka	Navigation
20	https://www.cnbcindonesia.com/tech/20230130075842-37-409133/bisa-tulis-skripsi-lulus-s2-simak-cara-pakai-chatgpt-openai	Bestari	Navigation
21	https://www.vice.com/id/article/akebwe/chatgpt-lulus-dalam-ujian-izin-praktik-dokter-usmle-dan-s2-program-mba-wharton-school	Xiang	Imagination
22	https://www.beritasatu.com/news/1022875/meresahkan-dosen-ai-chatgpt-lulus-ujian-di-universitas-as	Baskoro	Imagination
23	https://m.kumparan.com/tovva-firdansyah/pemerintah-bakal-blokir-chatgpt-sebuah-langkah-maju-atau-malah-sebaliknya-202648AZGmh/3	Firdansyah	Imagination

Source: Author (2023)

Results

Discussing ChatGPT Through Online Media Channels

This section provides more detail on the online media channels that report or provide information about ChatGPT. Since ChatGPT is still relatively new to the public, the image or news about ChatGPT also determines how people use and perceive ChatGPT. It should be emphasized that users are not single, but these users are fragmented into several adopters. Early adopters may have a better ability to find out and explore the usefulness of ChatGPT, but many adopters are not always able to access information directly, but through media intermediaries. Relevant social groups still play an important role in providing information about the use of new technology. Thus, the existence of online media channels also determines how the majority of adopters use, understand, and interpret the discourse about ChatGPT. Moreover, people today rely more on mobile devices in accessing information online.

Moreover, Table 1 contains a collection of online articles about ChatGPT from January to March in 2023. The articles were obtained through Google search engine using the keyword "ChatGPT". Based on Table 1, the researcher categorized the common themes of the online articles. We used three major themes in categorizing the analyzed data. The researcher used the analysis pattern from Hill & Lee's (2021) writing which uses three major themes that can be classified, namely context analysis, navigation and imagination. These three major themes are summarized in Figure 2. The context analysis covers how the ChatGPT platform is used and accessed within a specific scope or field, such as education, business, or a particular profession. The navigation theme covers the technical and practical aspects of using a platform. Finally, the imagination theme is news that invites affective and emotional connections with ChatGPT in a particular case. The researcher categorized several news reports based on these three major themes, which are summarized in Figure 3.

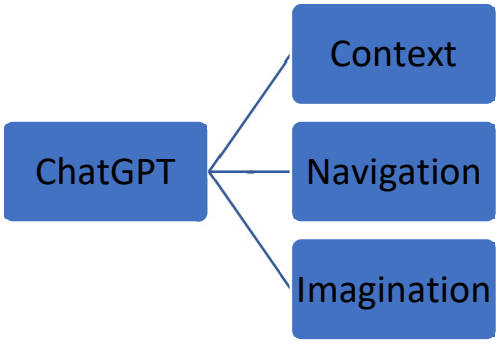

Figure 2

Categorization of ChatGPT's Information

Source: author's analysis (2023)

The first part is the context analysis. This is a text analysis that states that ChatGPT is an artificial intelligence platform that can help in a variety of fields, including public relations and librarianship. The use of ChatGPT has benefits such as increased customer engagement and efficient media monitoring, however, the use of ChatGPT also needs to be cautious as chatbots are only as good as the information they have been trained on and can provide false or misleading information. In addition, the results of the analysis show that ChatGPT has great potential in many industries and can be a marker for businesses, an advantage for the Public Relations

profession, Librarian, and a positive impact on the industry. In fact, Bill Gates compared the development of ChatGPT to the emergence of personal computers that changed the way we work, learn, travel, communicate, and get health care.

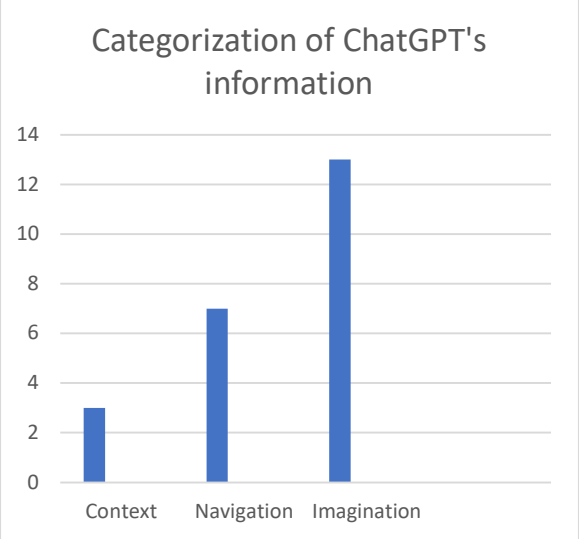

Figure 3

Distribution of ChatGPT news themes

Source: author's analysis (2023)

Next is navigation analysis. ChatGPT, an artificial intelligence-based chatbot that is useful in various ways in ERP (Enterprise Resource Planning), such as creating copywriting for products, creating blog content, writing product descriptions for online catalogs, managing marketing through content creation, providing customer service without an admin, and creating promotional content on social media. ChatGPT uses deep learning techniques to generate word patterns and has become popular for its ability as an artificial intelligence-based chatbot that can answer various questions very flexibly according to the context of the conversation.

ChatGPT can also help improve one's English skills virtually. However, it still requires instruction from teachers and interacting with native English speakers in daily life to improve overall proficiency. Microsoft is developing ChatGPT integration into Word, Excel, and Outlook applications, and users can experience artificial intelligence through the Ghostwriter feature that uses the GPT-3 AI model. ChatGPT can also complete MBA final exams from instructors at one of the world's top business schools, Wharton, with a grade of B- to B, and can be accessed through a browser on a laptop or smartphone by going to https://chat.openai.com and logging in first. However, the use of ChatGPT in higher education has raised polemics regarding its ability to replace human work, despite its limitations in terms of risk of bias and inconsistency.

Figure 4

Visualization Of Data Analysis in Mind Mapping

Source: author's analysis (2023)

Last is imagination analysis. ChatGPT has the ability to answer questions and take exams in various fields, such as business, medical, and law, with a fairly high degree of accuracy. ChatGPT can help improve business efficiency and effectiveness by streamlining processes and minimizing errors. In addition, ChatGPT has the potential to be an interactive educational tool and help students understand the subject matter more easily. However, there are some concerns about the use of ChatGPT, including weaknesses in providing accurate and valid answers and competition from other chatbots such as Microsoft Bing and Google Bard. In addition, in online news OpenAI has found a bug in ChatGPT that could potentially leak sensitive user information, resulting in the platform having to be shut down and investigated for almost 10 hours to address the issue and prevent similar problems in the future.

The use of ChatGPT has also raised concerns about its misuse in cheating, especially in academia. Although research results show the ability of ChatGPT to provide accurate answers and clear explanations, as well as its potential use in education and decision-making in various fields, and there are safeguards in place by app developers to prevent its misuse, there are still difficulties with complex questions and logical and informational errors.

The Indonesian government also has plans to block ChatGPT because it has not done Electronic System Registration (PSE), although this may hinder the development of artificial intelligence and technology in Indonesia. The solution that can be taken is to impose strict regulations and supervision on the use of artificial intelligence technology. This is done so that artificial intelligence technology can be utilized optimally and in accordance with the desired goals, without causing negative impacts on society.

The Discourse behind the use of ChatGPT

It is possible to classify the discourse about ChatGPT using different media sources based on the elements of context, navigation, and imagination. This work attempts to present the data in such a way that it should be easy to comprehend through Figure 4. In the context theme, advantages of using ChatGPT in publicity and practice with various specializations are magnificent by enhancing customer interest and having higher efficiency in media monitor. But it also proves a threat of the use of ChatGPT because it can present false information. However, more advancements as well as further regulation must be made more to avoid the negative impacts and enhance the efficiency of the utilization of ChatGPT. This goes to show how necessary it is to appreciate the potential dangers as well as the potential gains in the leveraging of artificial intelligence specific technologies like ChatGPT across different industries and disciplines. Hence, it's possible to reach many advantages concerning the usage of ChatGPT if it will be used brought up, along with proper development. Moreover, the news' navigation analysis provides information about ChatGPT in multiple fields related to ERP like creating content, marketing, and customer support. ChatGPT is therefore much favored and is very popular due to the ability of applying deep learning in their development of a

chatbot that can answer questions flexibly depending on the user's context.

In the analysis of the imagination theme, ChatGPT has a high ability to answer questions and take exams in various fields such as business, medical field, and law. ChatGPT has inherent limitations that must be considered, such as the potential to generate false or incorrect information that could influence inappropriate medical decisions and threaten patient safety (Sorin et al., 2023). In addition, ChatGPT also has potential as a software that helps in the realm of interactive education and helps students understand the subject matter more easily. However, there are some concerns about the use of ChatGPT, such as weaknesses in providing accurate and valid answers. There are also concerns regarding the misuse of ChatGPT in cheating, especially in the academic field. In addition, the Indonesian government has plans to block ChatGPT because it has not yet conducted Electronic System Registration (PSE). The solution is to impose strict regulations and supervision on the use of artificial intelligence technology so that it can be utilized optimally and in accordance with the intended purpose, by reducing the negative impact on society. The difficulty in distinguishing answers produced by models from those produced by students is increasing. This poses an additional major challenge for teachers and educators, and now some educational institutions such as the New York City Department of Education are banning the use of ChatGPT on school devices and networks (Kasneci et al., 2023).

The findings of this study show that although the news from online media channels has been analyzed based on three major themes, the researcher argues that the discourse has been constructed on the use of ChatGPT. Although at the beginning of each online article reported positive things related to the use of ChatGPT, most of the articles also constructed the concerns behind the use of ChatGPT. It can be shown from the results of the analysis if the articles included in the imagination category are very high with a total of 13 (see Figure 3). The imagination theme is news that invites affective and emotional relationships with ChatGPT in a particular case. Online media channels are more likely to report on cases abroad, where some students use ChatGPT to pass in certain academic fields. The student was able to pass the exam despite getting a not-so-satisfactory grade.

However, this is a sign that on the theme of imagination, the discourse about students who cheat by using ChatGPT for graduation can be a daily conversation in the academic sphere. Although the use of artificial intelligence technology such as ChatGPT has great potential in increasing efficiency and effectiveness in various fields, the use of this technology also needs to be considered for risks and negative impacts, such as misinformation, bias tendencies, and misuse in the academic world. Some professors are considering whether to include ChatGPT in their lessons or support banning its use, with 46% of students saying that their professor or institution has banned the tool in homework. That case has prompted calls for stricter regulations and sanctions regarding academic misconduct involving artificial intelligence (Chan, 2023). ChatGPT does not have a brain equipped with feelings,

meaning it must have gaps relating to ethics and feelings. Despite its advantages in processing natural language, ChatGPT also has some disadvantages, such as the ability to generate inaccurate or biased information. Therefore, the theoretical framework section outlines that the use of ChatGPT needs to be accompanied by some restrictions and considerations so as not to be too dependent on technology or refer to the term determinism of technology. Although ChatGPT can think and process questions, it cannot be treated like a human. This is because technology does not have the creativity that humans have.

Chan (2022) argues that a group would be very dangerous if it used ChatGPT to manipulate individuals or spread misinformation. Two crucial issues of concern are the potential misuse of language models such as GPT-3 and issues of bias, fairness, and representation in these models. Manipulation and bias are two issues of particular concern, which require solutions such as increasing digital literacy and public awareness of GPT-3, as well as increasing transparency and accountability from language model developers. Uncertain regulation could potentially lead to misuse or unintended consequences of GenAI, which could pose risks to individuals and society. Even some students who recognize the positive effects of GenAI also believe that policies are needed now, so that balanced usage guidelines need to be in place so that the benefits of this technology can be utilized properly, especially in university environments (Chan & Hu, 2023).

However, the utilization of ChatGPT technology should be impactful for research without erasing the values of research, such as interest, creativity and invention (van Dis et al., 2023). Furthermore, ChatGPT and other AI language models are not perfect and can possibly make mistakes or provide incorrect information. Therefore, it is important to use these tools with caution and consider forming community guidelines and standards for their fair use. Moreover, it requires the ability to be judicious in seeking and evaluating information and resources as well as the ability to think holistically (Qadir, 2022). Nonetheless, the use of AI chatbots also carries the risk of plagiarism and the replacement of human creativity and critical thinking on an exam in Chan's lecture (Chan, 2022). This shows that AI still needs further development and cannot replace humans completely (Rudolph et al., 2023).

Conclusion

It is important to mention that there are studies that show different results, which are useful in discussing the use of ChatGPT in online media channels. This study begins by revealing how unproductive using ChatGPT is. The framing of its use by online media undermines the use of ChatGPT. Cases where these things can be discussed socially or used socially make this an important medium. In addition, this study explores whether online media channels are not only producers of information but also groups that build discourse around them regarding the presence of ChatGPT in existing news.

Second, the literature review of earlier articles on ChatGPT shows that there is potential for the use of ChatGPT. However, there are things that need to be considered in its use. Then, this study expands by

analyzing the reporting or production of information about ChatGPT through online media channels in Indonesia. In other words, this study contextualizes the concept of ChatGPT from various earlier articles around the world and relates it to conditions in Indonesia. This study maps online news regarding the use of ChatGPT through the identification of three main themes, namely context, navigation and imagination. A practical implication of this study is to show the use of ChatGPT constructs more discourse over ChatGPT which triggers concerns regarding its misuse. Thus, strict regulations and supervision need to be implemented to ensure the optimal use of ChatGPT and in accordance with the desired goals in related fields.

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Study of Online Gambling Promotion Policy in Indonesia, Pakistan, and USA

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ABSTRACT

This research will focus on the study of online gambling promotion in Indonesia, Pakistan and the USA. The rise of online gambling promotions caused by technological advances has become a threat to the entire country. The USA, where some states legalize online gambling, also experienced problems that threatened national security. Indonesia and Pakistan as developing countries are experiencing problems in the societal and economic aspect. Therefore, this study will discuss how the promotion of online gambling in each country provides universal services as an aspect of the foundation principles of communication policy. This study uses a qualitative descriptive method, with a case study of online gambling promotion. Data collection through literature review through credible national and international journals and news articles. This study found that the regulation of online gambling promotion in Indonesia, Pakistan, and the United States, emphasizing the influence of national principles and societal values. Indonesia, guided by Pancasila, enforces strict prohibitions through ITE Law and site blocking which is growing fast now adays. Pakistan's Islamic law leads to a complete ban on gambling, with rigorous enforcement through laws like PECA. The United States allows regulated online gambling in some states, focusing on national security via UIGEA. The research highlights the critical role of diplomatic relations in tackling transnational online gambling issues, stressing the need for international cooperation and a nuanced understanding of each country's legal and cultural context for effective regulation.

Keywords: *Online Gambling, Policy, Promotion, Universal Service*

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INTRODUCTION

This research will focus on the study of Indonesia, Pakistan, and the United States of USA policies on online gambling promotion through the principle of universal services. The presence of media as a digital communication channel, which facilitates access to participation and sharing of information that can be accessed by the public, both known and unknown (Nafila et al., 2022). With social media that is growing, the delivery of the latest information easily reaches the public, including from the lower class to the upper class. Various information that reaches the public is quite diverse, one of which is online gambling.

Gambling in KBBI (Big Dictionary Indonesian) games in which money or valuables are used as bets. Gambling that initially operated conventionally then developed towards online using PCs (personal computers) and the internet. Then it is growing by making it easier for users to play online gambling through smartphone media. Gambling in Indonesia has been regulated through existing legislation. The rule is listed in Article 303 verse (3) of the Criminal Code which regulates any activities that include gambling activities. Then it continues with Article 27 verse (2) of the ITE Law as a regulation of actions against online gambling and continued with Article 45 verse (2) of the ITE Law as a threat to parties who intentionally distribute and make access to online gambling with a maximum penalty of 6 years in prison and a fine of 1 billion rupiah. Thus, all forms of gambling in Indonesia have been categorized as illegal activities.

With the rules that have been mentioned, the hope is that the more depressed an activity from gambling, especially online gambling. Kominfo (Ministry of Communication and Information) since 2018 through Press Release No. 340/HM/KOMINFO/08/2022 stated that as many as 566,322 online gambling content has been blocked as an effort to deal with online gambling. The blocking consists of 2018 with 84,484 content blocks, then 2019 with 78,306, 2020 with 80,305 contents, 2021 with 204,917 content and 2022 until August 22, 2022 with 118,320 content (Kominfo, 2022). In its trend for blocking, Kominfo has increased every year and jumped sharply in 2021, namely during the covid pandemic. Some sites spread across Indonesia are quite a lot such as Winning365.com, Lumbung88.com, Dewapoker.com.

Even so, online gambling promotions are still rampant to this day. The variety of online gambling variations along with the times provides flexibility for online gambling players to continue to experience addiction. Social impacts such as shifts in social activities, social gaps, and the potential for criminal acts committed are a reason for the government to seriously deal with this problem. Not to mention that economic losses resulting in several other problems such as disturbances in family harmony, juvenile delinquency, and instability of family resilience will result in more problems caused by online gambling (Rafiqah & Rasyid, 2023). Especially now online gambling promotions are carried out through the internet and are easily accessible to anyone.

Online gambling is a concern in several public discussions in Indonesia. This can be triggered by the large number of online gambling players in Indonesia and have a considerable impact on losses. Indonesia is ranked first in slot gambling players in the world by touching 201,122 active players, which is more than the Philippines, Myanmar, Russia and Cambodia (Narasi TV, 2023). Through data from PPATK (Center for Financial Transaction Reporting and Analysis), online gambling transactions in Indonesia until the end of 2023 will grow to IDR 200 trillion, up many times from 2017 which amounted to 2 trillion. Furthermore, PPATK recorded 2.1 million people out of 2.7 million Indonesians who use 100 thousand per day for online gambling deposits ranging from students to housewives (CNBC Indonesia, 2023). Another real loss is the increasing crime rate. A mother is killed by her own child because the child himself wants to rob valuables from his mother to be used to play online gambling (Kompas TV, 2023). In addition, with online gambling whose servers are abroad, the rotating economic money does not enter the country and causes large losses for Indonesia.

In a country of law, the government has an important role in providing a legal umbrella for various public services in creating peace and an orderly state system. The formulation of a policy is important to understand the framework of a country in providing good public services, including the protection of the adverse effects of online gambling. Restrictions on gambling, both online and conventional, have been mentioned in the Criminal Code article 303 verse (2), which is then explained more specifically in anticipation of digitalization in the ITE Law article 27 verse (2) which prohibits all forms of promotion through the internet that contain gambling activities. This is an effort by the government to serve the society in providing security, health, and peace in carrying out life as a citizen (Naples, 2001). That way, all efforts in promoting online gambling through mass media and online media are clearly prohibited according to charged laws.

However, some Indonesian influencers were found to be promoting online gambling sites, and received different penalties. Wulan Guritno is said to be appointed as an anti-online gambling ambassador by Kominfo. Budi Arie said "celebrity artists have been called and will be appointed by Kominfo to become anti-online gambling campaigners" (CNN Indonesia, 2023). Likewise with Steven Kurniawan who has apologized to the public but there has been no further process from the police. Meanwhile, Ferdian Paleka received an 8-month prison sentence. Then other people who play online gambling are also arrested by the police and sentenced to prison. This different handling is contrary to article 27 verse (2) of the ITE Law and article 45 verse (2) of the ITE Law which regulates threats against parties who intentionally distribute and make access to online gambling with a maximum penalty of 6 years in prison and a fine of 1 billion rupiah.

Three people were detained in Lahore, Pakistan on December 12, 2022, for participating in online gambling. It was found that they had one million rupees in cash. One of the suspects Faizan manages an online gambling application with bets

on various sporting events such as football, hockey, tennis, and cricket (The Current, 2022). Pakistan is one of the countries that prohibits gambling activities there. Pakistan is tough on gambling because it is not in accordance with the culture and religion there and is seen as a social disease. Regulation of gambling has been regulated through the regulations of The Prevention of Gambling Act 1977 and The Pakistan Penal Code 294-a. The regulation both mention prohibiting transactions, promotions, establishing companies and playing gambling. Further in the regulation mentioned the details of penalties for gambling both playing in public and private spaces.

With the advancement of the times, regulations were made according to relevance, namely The Prevention of Electronic Crimes Act (PECA) 2016. Authorities may take legal action against individuals or companies that market or encourage online gambling. The Pakistani government issued a ban on digital advertising as a proactive measure to protect its population from the potential risks associated with online gambling. The Government of Pakistan is committed to the protection of citizens with proper law enforcement. The Pakistani government's goal is to impose restrictions on public participation in online gambling, as well as ban all forms of promotion of conventional and online gambling through various channels, including media, television, radio, and all online platforms.

Unlike Pakistan, the United States itself is a country that legalizes gambling in its country-side. But it is different from the regulations on online gambling with stricter regulations. The Unlawful Internet Gambling Enforcement Act of 2006 (UIGEA) is a regulation in the United States that oversees online gambling activities. The UIGEA prohibits gambling entities from knowingly accepting payments related to another state's participation in betting or gambling over the internet in contravention of any federal or state law. The law provides exceptions for "fantasy" sports that meet certain criteria, skill-based gaming, and legal interstate and intertribal gambling.

However, the law is too unclear by not explicitly addressing how lotteries are in the state and not explaining whether interstate betting on horse racing is considered legal. One of the cases recorded for violating the UIGEA is that of 13-year-old fugitive Richard Sullivan from Antigua. With the defendants committing racketeering, illegal gambling businesses, transmitting betting information, laundering money, and traveling between states for extortion. Sullivan was charged with violating the UIGEA statute, a law that aims to regulate gambling over the internet. The prosecution marks the first time a person has been charged with violating the UIGEA and the first in Massachusetts.

According to the indictment, Sullivan and three associates Todd Lyons, Robert Eremian, and Daniel Eremian operated Sports Offshore, an online gambling site licensed in Antigua that actually operated in the United States. They run illegal gambling businesses from Massachusetts to Florida. Sports Offshore uses its Antigua-registered Internet site and toll-free telephone line to serve United States customers. The network also allegedly employed about 50

gambling agencies in the United States that sought hundreds of customers and collected gambling debts and forwarded the proceeds of the illegal gambling to Antigua (United States Attorney's Office, 2023).

Previous research stated that online gambling promotion in Indonesia has taken advantage of digital marketing such as using search engine optimization (SEO), telemarketing, and direct marketing which make gamblers always remember to play online gambling. This is very worrying, especially for the Indonesian society, by using seduction and manipulative data, online bookies and their employees are able to give a hope to get these unreal profits (Alvin, 2022).

Therefore, this study aims to compare how online gambling in Indonesia, Pakistan, and the USA is promoted, and how the role of the government as a law enforcement firm overcomes the problems arising from online gambling. The application of the ITE Law in regulating online gambling promotion will use a comparison of other countries policies towards online gambling promotion, by comparing Pakistan and United States USA's state regulations as comparison material. Based on this comparison, it will be analyzed how each countries provides the universal service aspect as one of ten principle foundations of communication policy by Napoli (2005).

LITERATURE REVIEW

Indonesian Online Gambling Promotion Policy

In Indonesia there are many losses for society due to the impact of online gambling that is felt from teenagers to adults. Loss of concentration, prolonged stress and easy frustration in dealing with problems due to perceived addiction. Easily desperate in everything makes these online gamblers *trigger* laziness and create uncontrollable emotions. Of course, economical losses due to continuous addiction to *online* gambling are a threat to individuals and the nation. This makes the gambling law show its ability to have legal force, as if it has no effect on online gamblers and bookies in Indonesia (Satriyono & Ula, 2023).

In addition to the organizers or bookmakers, the problem of online gambling in Indonesia is also charged to everyone who deliberately helps in promoting online gambling activities. Legal responsibility for anyone who promotes online gambling must find the consequences of the actions taken. The importance of compliance with the law and knowledge of this online gambling campaign *violates* gambling regulation and ITE resulting in serious sanctions. The legality of online gambling promotions by anyone, including celebrities, is illegal, therefore it is important to understand and comply with the regulation and be ready to take responsibility for all violations committed (Majid & Maskur, 2023).

Indonesian regulation, gambling activities are activities that are prohibited by law and written in legal regulations. Technological advances make gambling activities can be done digitally or commonly called online gambling. Therefore, the government made article 27 verse (2) of the ITE Law which reads "Everyone intentionally and without the right to distribute, transmit, and/or make accessible Electronic Information or Documents that

have gambling content". In the article, it is explained that everyone who deliberately creates content, sites, and everything that contains digital gambling is a prohibited activity, including to distribute, transmit, and make access to electronic information and documents. In addition, Indonesia also prohibits the promotion of online gambling as stated in article 45 verse (2) of the ITE Law which reads "Any person who intentionally and without rights distributes and/or transmits and/or makes accessible Electronic Information and/or Electronic Documents that have gambling content as referred to in Article 27 verse (2) shall be punished with a maximum imprisonment of 6 (six) years and/or a maximum fine of Rp1,000,000,000, 00 (one billion rupiah)".

Article 45 verse 1 of the ITE Law regulates the penalties and sanctions to be given to violators, while article 27 verse 2 explains the actions taken against online gambling violations. Online gambling has complex effects on social values, mental health, economy, society sphere, religion and how everyone can engage in an easy way (Parandita, 2023). The police approach by providing understanding in the form of socialization about online gambling, as well as educating on the dangers and losses that can occur when doing online gambling (Alkarni & Taun, 2023). The government's efforts in eradicating online gambling are carried out by conducting socialization related to the dangers posed by online gambling, but the implementation of online gambling prevention efforts has not been fully carried out. Data found by the Ministry of Communication and Information (Kemenkominfo) from 2020 to August 22, 2022, has cut off access to 403,543 contents in the digital space that have elements of gambling, including digital platforms and sites that share content related to gambling activities (Ginting &; Ginting, 2023).

In research by Maharani, et. al. (2023:10) there are 12 out of 85 online gambling players who have thought of committing crimes to meet the needs of playing online gambling. This becomes dangerous, considering the addiction to online gambling, can make him think about allowing him to do various ways to be able to play online gambling such as fraud, robbery, and murder in Indonesia. Peer group communication and online gambling promotion on social media caused addictive behavior by 55.9%. The promotion of online gambling on social media, especially Instagram, can make people experience addiction in online gambling promotions which are packaged in attractive audio visuals, which can cause thoughts to commit criminal acts such as cheating, robbing, and killing.

Among teenagers in Indonesia, online gambling is also one of the problems in participating in online gambling, it is an issue that often arises. Teenagers become interested in gambling because they are influenced by various factors, one of which is the society sphere. Teenagers who participate in online gambling make teenagers experience many problems such as financial losses, involvement in criminal acts, and even the risk of being involved in narcotics abuse. This problem arises from various factors such as instrumental rational impulses, affective actions, and value-oriented rational actions. In general, the phenomenon of online gambling

among teenagers reflects the complexity of the interactions between individuals, society sphere, technology, and social dynamics that shape teenagers's behavior and decisions (Kanda & Nurhalimah, 2024).

USA Online Gambling Promotion Policy

According to Eadington (2004:218) in the journal The Future of Online Gambling in the United States and Elsewhere states that online gambling has an impact on economics, politics, and law and there are real implications on people's lives. In economic terms, online gambling has the potential to create new economic opportunities through job creation, increased tax revenue, and capital investment in the industry. However, because the industry is so competitive around the world, it is very difficult to generate significant tax revenue from online gambling activities. In addition, Eadington (2004) adds that in its political and legal dimensions, online gambling has been the subject of complicated policy debates. The United States and other countries are concerned about the negative impact of online gambling on society. On the other hand, the UK and other countries have enacted laws that legalize and oversee online gambling. This suggests that online gambling policies can differ between jurisdictions, which makes it difficult to create a consistent legal framework. In addition, there are concerns that occur due to abuse by children.

The rise of children exposed to online gambling cannot be separated from advertisements that appear on social media. In Rossi's journal, et.al., (2021:501) titled "Get a £10 Free Bet Every Week!" —Gambling Advertising on Twitter: Volume, Content, Followers, Engagement, and Regulatory Compliance" explains that gambling ads can influence children through continuous exposure and emotionally stimulating messages. The gambling ads displayed are often associated with sporting events, especially e-sports, and are very much uploaded on Twitter or the X app. This can have an impact on children and adolescents who are easily influenced by impulsive behavior and tend to be emotional.

In addition, gambling ads on X often ignore social messages such as age warnings and risk reduction messages. As a result, gambling ads on Twitter can have a negative impact on children, raising concerns about the normalization of gambling behaviors among children and young people. Rossi, et. al., (2021:501) added that in situations like this, stricter regulations are needed and must be made to protect children from gambling ads on Twitter. Regulations should emphasize esports advertising standards, create specific regulations for social media, change regulations related to content that appeals to children, use technology to prevent people under 18 from seeing gambling ads, and improve the labeling of gambling ads in the messages displayed.

The United States has realized the impact of online gambling by passing The Unlawful Internet Gambling and Enforcement Act (UIGEA) in 2006. Ben-Jacob (2017) explains that the UIGEA Act is a United States law passed in 2006 as part of the Online Copyright Limitations of Liability Act. The UIGEA prohibits gambling businesses from knowingly

accepting payments related to someone else's participation in betting or gambling that involves the use of the Internet and that violates any federal or state law. The law also imposes restrictions on financial institutions.

In the journal Ciaccio, Jr., (2010:12) entitled Internet Gambling: Recent Developments and State of the Law it is explained that Congress passed the Illegal Internet Gambling Enforcement Act of 2006 (UIGEA) primarily to prohibit online gambling transactions. Concerns that money from online gambling sites were being used to finance terrorism, especially after the 9/11 attacks, prompted the passage of this Act. The UIGEA's goal is to provide United States law enforcement with new and more effective tools to take the fight against overseas online gambling companies that illegally offer their services to United States citizens over the Internet. By targeting the flow of money to online gambling operators rather than to individual gamblers, the move is symbolic of the first and only federal law that specifically addresses internet gambling.

In its development, this Law has been challenged in the implementation process. Morse (2009) in the journal Survey of Significant Developments in Internet Gambling explains that state governments face jurisdictional constraints in enforcing this law. The journal mentions a case in the state of Kentucky where a court denied the seizure of a gambling site's domain because it did not fit the country's legal definition of "gambling equipment." This case reflected jurisdictional constraints and legal perception issues on the handling of online gambling. In the end, the journal stated that this UIGEA policy reaped pros and cons. Some policymakers or states would rather legalize online gambling than prevent gambling itself. Massachusetts Representative Barney Frank has proposed a bill that essentially wants to overturn UIGEA regulation, and would allow internet gambling. Representative from Washington Jim McDermott has also proposed related legislation regulating and taxing internet gambling.

In line with this opinion, Siemens & Kopp (2011:291) in a journal entitled The Influence of Online Gambling Environments on Self-Control explained that some states have begun to consider legalizing and taxing online gambling. Several states have active laws regarding online gambling, including New Jersey, California, Florida, and Connecticut. But with overlapping policies where states have their own active regulations, U.S. customers have faced ambiguity and unclear policies. Strong regulation can protect consumers from fraud, compulsive behavior, and underage gambling. Regulation can also help control consumer spending and prevent excessive losses. Siemens & Kopp (2011:291) add that good regulations need to be drafted in order to prevent excessive wastage of money and loss, but on the other hand overly strict regulations can also limit consumer access to legitimate and responsible entertainment. Thus, government and industry efforts to address online gambling can have a major impact on consumer policy and health.

Pakistan Online Gambling Promotion Policy

In addition to the United States, online gambling has also penetrated countries

with a majority Muslim population such as Pakistan. Rehman, et al., (2023:398) in a journal entitled "Shuffling Desires: An Exploration of Gambling Motivations among Pakistani Card Players" explains the significance of legality and ethical considerations in shaping the motivation to commit gambling acts, especially in countries such as Pakistan where gambling is supervised by The Prevention of Gambling Act 1977. Despite this, the practice of gambling remains popular in Pakistan, especially in the form of Parchi-Jua (the name of gambling in Pakistan), despite the ban. This illicit activity is still ongoing reflecting the impact of cultural and contextual factors in shaping gambling motivation in the country.

Before delving into the laws, there are two main reasons why gambling is prohibited by the Pakistani government. The first is ethical considerations; gambling is seen as a sinful act that does not align with Islamic principles. The Qur'an, the holy book of Islam, states that "those who believe, do good deeds, establish prayer, and regularly give charity will receive rewards from their Lord without feeling anxious or sorrowful" (ProPakistani & Arslan, 2023). Beyond religious beliefs, gambling is also viewed as a social issue in Pakistan, often associated with corruption and criminal activities. There are many stories of people facing financial difficulties due to gambling addiction.

The second reason is economic. According to the same source, a report from the State Bank of Pakistan in 1994 estimated that more than half of the currency transactions in Pakistan at that time were related to illegal gambling activities. This illegal gambling industry is believed to harm the government's tax revenue sector. Therefore, the government banned gambling to curb these activities and protect its citizens from potential harm. The government also imposes strict penalties on anyone involved in illegal gambling, ranging from fines to imprisonment, depending on the severity of the offense. Nevertheless, illegal gambling continues to persist in Pakistan to this day (ProPakistani & Arslan, 2023).

Rehman, et al., (2023:398) also wrote that the Prevention of Gambling Act of 1977 comes from the Public Gambling Act of 1867, which was British colonial law. This law prohibits gambling in general. Despite the ban, Parchi-Jua has developed into a major alternative to conventional casinos in some areas of Pakistan. The study identifies five main aspects that motivate gambling behavior, including psychological factors, social factors, financial, entertainment and management factors, as well as legality and ethical concerns. In psychological factors, including emotional involvement, sensation, and tension. Social factors include social context, social perceptions, and social bonds. Financial factors include financial needs and financial management. Entertainment and management factors involve game preferences, game settings. In the end, Rehman et al., (2023:398) explained his view that Islam is the majority religion in Pakistan, and this religion has a strong stance against gambling, so this norm is what makes casinos or other gambling places not develop in Pakistan.

In addition to The Prevention of Gambling Act 1977, Pakistan also has regulations governing cyber-crime called

"Prevention of Electronic Crimes Act, 2016" (PECA). In the journal Khan & Nazhin (2021:318) It is explained that "Prevention of Electronic Crimes Act, 2016" (PECA) is a Pakistani law enacted on August 11, 2016 that aims to prevent electronic crimes such as fraud, misuse of personal data, and other crimes that occur online. However, PECA's laws have come under heavy criticism for violating citizens' most important rights, such as freedom of speech and privacy. The journal also noted criticism of its implementation because this law is considered to violate the basic rights of citizens, such as the right to freedom of speech and privacy, is one of the obstacles in the implementation of PECA. In addition, there are concerns about the ability of the PTA and other law enforcement agencies to access citizen data. In addition, PECA is considered ineffective and controversial in dealing with electronic crime that is increasing in the digital age.

Recently, the police arrested eight suspects for their alleged involvement in gambling on Pakistan Super League (PSL) matches through phone apps and other means. The operation was successful, and the police were able to seize several items, including mobile phones, plastic rings used in gambling, and a total of Rs. 8,000 in cash. While the authorities continue to crack down on illegal gambling activities, it is important to note that some brands have found a way to circumvent the law by sponsoring PSL teams. These brands, such as 1xBat on the Karachi Kings' jersey and Melbat on the Lahore Qalandars', use the PSL as a means to market their products or services, despite the illegality of gambling in Pakistan (ProPakistani, 2023).

Online gambling is illegal and of particular concern to Pakistan and the United States. Online gambling activities are carried out in the internet space so it needs to be seen how both countries punish crimes in the cyber world. Khadam et al (2023:12) in a journal titled How to punish cyber criminals: A study to investigate the target and consequence-based punishments for malware attacks in the UK, USA, China, Ethiopia & Pakistan examined the comparison of law enforcement enforced in several countries including Pakistan and the United States. The study shows significant differences in law enforcement related to malware crimes. Khadam et al (2023:12) explained that for malware crimes including criminal crimes in Pakistan, the law imposes a prison sentence of up to two years. However, these laws have been criticized for technological advances and emerging new crimes that can lead to injustice.

Unlike Pakistan, Penalties for malware-related crimes in the United States vary depending on the target and impact of the crime. For example, the Computer Crime and Abuse Act of 1984 imposes prison sentences of up to 20 years for offenders with criminal intent, and harsher penalties are given for crimes that cause harm to human life. The United States also implements target-based methods, where malware used to disrupt government or financial institution computer systems is a federal crime category.

This comparison shows that penalties applied for malware-related crimes in the United States and Pakistan differ. In Pakistan, punishments tend to be more general and less based on the consequences of the crime, whereas in the United States,

punishments are more diverse and based on the target and consequences of the crime. This difference suggests that punishment should be adjusted according to the level of crime committed as well as the effect of the crime committed. Therefore, there is a big difference in how the two countries deal with malware crime.

Foundation Principle of Communication Policy

Communication is growing more rapidly coupled with technological advances, with this development the impact given is also increasingly both positive and negative. Adequate laws are needed to maintain and control technological advances that are growing rapidly and can be used for things that are safe, clean, conducive, productive, and beneficial to society (Rohmy et al., 2021). With regulations, people will feel more organized so as to provide more detailed information about what can be done, should not be done, and sanctions that will be obtained if they violate these provisions. Technological advances have also made regulations inadequate, and making policies on traditional media biased and blurred the boundaries between communication industries and required appropriate regulatory differences (Napoli, 2001). Therefore, further review is needed in understanding technological developments, especially in the communication industry so as to create appropriate regulations and needed in carrying out social life to build peace and public peace.

Universal Service

Universal service is a way used to keep individuals connected to their communities and environments and provide access to health, safety, and emergencies quickly and effectively (Napoli, 2001). In making regulations, policymakers must understand how public services are needed and provide benefits to the public. Where general services are divided into 3 main components, namely availability, affordability, and accessibility components. According to (McMenemy, 2022).

a) The availability of a level where the value and quality of existing policies can be felt by all groups without giving privileges to certain groups.
b) Affordability, a policy does not cause harm to the public or the state as a policy maker.
c) Accessibility, states that the policies made must be well known and accessible to anyone and anywhere.

New services on the internet that we feel as a form of technological development are experiencing rapid growth. The government must be aware of restrictions in making appropriate regulations in providing comfort and security for the public in obtaining information through online media. This awareness needs to be fulfilled by the government which is more focused on increasing action, to provide easily accessible access to provide universal services to the community (McMenemy, 2022).

Compared to products and services-based industries, the digital industry has more challenges in building a complex provision ecosystem as a regulation (Marionneau et al., 2023). Prevention and reduction measures for the adverse effects of online gambling also need a

selective action and proven to help in reducing the risk of adverse effects of online gambling. As digitalization makes for better opportunities to recognize risks, online interventions can also provide easy access to solutions, especially when combined with personal support. That way, the government and the community can work together to provide and solve problems about online gambling better.

METHODOLOGY

This study adopts a qualitative descriptive approach to conduct an in-depth analysis of online gambling promotion policies in three different countries, namely Indonesia, Pakistan, and the United States of America (USA). Qualitative research can be used to analyze a social phenomenon and the way its reality is constructed. Qualitative research also provides an opportunity to analyze the complexity of the research object and the demands of the research object to make a more in-depth criticism (Denzin & Lincoln, 2011). The main focus of this research is on the ITE Law in Indonesia, the Prevention of Electronic Crimes Act (PECA) in Pakistan, and The Unlawful Internet Gambling and Enforcement Act (UIGEA) in the USA. This research aims to provide a comprehensive understanding of the legal framework governing online gambling practices in different global contexts.

The methodology of this study involves the use of a qualitative descriptive approach, which allows researchers to describe in detail the promotion policies of online gambling in each country. The object of research, namely related laws and regulations, will be explained in depth to understand the legal foundation, purpose, and impact on online gambling promotion practices. The data collection technique applied in this study is a literature review, which is a way to collect data from sources related to the topics raised in the research (Anggraeni, et. al., 2021). The literature review was carried out using several keywords such as "online gambling", "online gambling promotion", "online gambling promotion in USA", "online gambling promotion in Pakistan". Researchers use scientific articles such as national and international journals, as well as articles or online news from various credible sources related to online gambling promotion policies in Indonesia, Pakistan, and the USA. This approach provides the theoretical foundation and relevant information to support comparative analysis between the three countries.

By combining findings from the ITE Law, PECA, and UIGEA, this study will present an in-depth analysis of the differences and similarities of online gambling promotion policies and how the countries are facing challenges from implementation of the regulation. In addition, the study also aims to identify the practical implications of such policies on the online gambling industry and society in general. Through this approach, it is hoped that this research can provide deep and contextual insights into the legal framework related to the promotion of online gambling, as well as its consequences and impacts in Indonesia, Pakistan, and the USA.

DISCUSSION

Indonesia, Pakistan, and the USA are republics country, yet they are founded

on different principles that shape their governance and societal frameworks. The United States is predominantly a capitalist nation, where the economic and political systems prioritize private ownership and free markets. In contrast, Indonesia's foundational ideology is Pancasila, a philosophy consisting of five principles that emphasize belief in one God, humanitarianism, national unity, democracy, and social justice. Pakistan, on the other hand, is a country where Islam significantly influences its state policies and governance, given that the majority of its population practices Islam.

These foundational differences lead to distinct approaches in managing various aspects of state affairs, including the regulation of online gambling promotions. In the United States, the capitalist ethos often aligns with more liberal regulatory environments, allowing greater freedom for businesses, including online gambling operators. Indonesia, guided by the principles of Pancasila, may approach such regulations with a focus on moral and social considerations that align with its national philosophy. Pakistan's Islamic foundation, with its emphasis on Sharia law, typically leads to stricter controls and prohibitions against gambling, reflecting the religious and ethical values of its society.

These varied approaches underscore the importance of understanding the underlying principles that guide each nation. This research aims to explore how these foundational differences influence the regulation of online gambling promotions in Indonesia, Pakistan, and the United States, providing insights into the complex interplay between national ideologies and regulatory practices.

Indonesia VS Pakistan Online Gambling Promotion Policy Comparison

In Indonesia, regulations that address the issue of prohibiting online gambling promotion can be found in the Electronic Information and Transaction Law (ITE), especially in Article 27 verse (2) and the sanctions are further elaborated in Article 45 verse (2). Article 27 verse (2) of ITE states that everyone is prohibited from intentionally and without the right to disseminate electronic information and/or electronic documents that have the content of insult or defamation. Therefore, online gambling promotions involving the dissemination of information through electronic media may be covered by these provisions. Sanctions imposed according to Article 45 verse (2) of the ITE can be in the form of imprisonment and/or fines. With this regulation, the government is trying to control the spread of online gambling promotions that are considered detrimental to the community and have the potential to create a negative impact on morality and social welfare. Despite this, the debate around this policy is still growing, with some supporting decisive action, while others argue that alternative approaches such as public education also need to be implemented.

Pakistan has strict regulations and a complete ban on gambling advertising, with the aim of protecting the public from the adverse effects of gambling and maintaining social order (Rehman, et al., 2023). The government's goal is to protect vulnerable individuals from the potential risks of gambling and addiction by prohibiting the promotion of gambling. Existing laws also contribute to the

maintenance of social order by preventing the adverse effects of widespread gambling. In addition, Pakistan's Electronic Information and Transactions Act (PECA), plays an important role in regulating online gambling, imposing licensing requirements as well as consumer protection measures. The law also empowers relevant authorities to supervise and take action against entities that violate the rules, with penalties for non-compliance aimed at preventing unlawful behaviors. The Pakistan Telecommunication Authority (PTA) also has the authority to restrict websites that advertise illegal gambling, contribute to a safe digital environment and protect the public from the negative influence of online gambling.

Pakistan's Prevention of Electronic Crimes Act (PECA) provides a legal framework for the investigation, prosecution and prevention of electronic crimes, including unauthorized access to information systems, data tampering, electronic fraud, cyber terror and harassment on social media. The law provides investigative powers to law enforcement agencies and provides procedures for collecting electronic evidence in law enforcement proceedings. In addition to law enforcement, as a Muslim-majority country, the country incorporates religious and cultural norms in legal alignment. Religion and culture play an important role in making gambling regulations and bans in Pakistan. Religious and cultural concerns over gambling determined the policy of prohibition of gambling in Pakistan. Gambling is considered a social disorder that has the potential to damage society. Therefore, the government of Pakistan is strongly committed to preventing the adverse effects of gambling, such as addiction and material loss.

Universal Services as a Form of Policy Implementation

In the implementation of online gambling promotion policies, the government as a policy maker must provide universal services to industry players and users. In Pakistan, because there is not much in-depth information found about the study of the implementation of online gambling, so that researchers cannot dig deeper into the implementation of online gambling promotion in Pakistan. In addition, according to Khan & Nazhin (2021:318), intervention from the government in other forms states that if Pakistanis do not have broad freedom of speech in the real and virtual world, this makes Pakistani people more restricted in carrying out promotional activities, including online gambling promotions. This restriction on freedom of speech is in line with the public view that emphasizes the protection of society from the negative effects of gambling, especially from a religious and cultural perspective.

Although the implementation of policies in Pakistan in tackling violations related to online gambling promotion cannot dig deeper, the impact of restrictions on freedom of speech creates a special context in which people face limitations in participating in promotional activities, even those that are legal and regulated in nature. These restrictions not only affect promotions that are considered illegal but also strictly restrict promotional activities that are supposed to be legal and strictly regulated. This condition makes

Pakistanis more cautious in carrying out promotions, given the uncertainty and potential sanctions that can be imposed by the government. Moreover, in the context of non-freedom of speech, Pakistanis tend to avoid the risk of engaging in promotions that could be considered controversial or violate the social norms espoused in the country. As a consequence, while policy implementation may reduce online gambling-related offenses, its impact on freedom of speech and participation in overall promotional activities provides a unique dynamic in Pakistan's legal and social environment.

In the implementation of online gambling promotion policies in countries that provide full freedom of speech with restrictions that safeguard the human rights of others, Indonesia carries out regulations prohibiting online gambling promotion to maintain the nation's generation. Although in this country there is full freedom of speech with supervision of the human rights of other individuals, universal service in Indonesia still prioritizes moral values that are considered in accordance with the culture and norms of society. Influencers who have a large following on social media platforms are also required to consider the moral impact of the content they promote, especially related to online gambling which is clearly prohibited by law.

The moral burden that influencers bear on their followers is a serious concern for governments. Therefore, the Indonesian government carries out enforcement of laws and regulations against violations related to online gambling promotion more firmly. Sanctions given to perpetrators who are proven to violate regulations are expected to have a deterrent effect and support efforts to maintain morale and protect the public from the negative effects of online gambling. Despite being active in enforcing laws on the promotion of online gambling, the Indonesian government still continues to experience problems from the many sites that promote new sites that continue to appear. As of 2022, the Indonesian government has blocked more than 400,000 sites, and the number is still increasing to this day.

United States USA (USA) Online Gambling Promotion Policy

Regulatory differences in online gambling promotion policies between Indonesia and USA arise when both have the basis that online gambling promotion in general is considered illegal. However, significant differences arise with the existence of special regulations in USA states that provide legality to the practice of online gambling. Several USA states recognized the potential for high income from the online gambling industry, so they decided to regulate and legalize the activity. Along with that, Ciaccio, Jr., (2010:12) notes that USA set stricter rules related to online gambling that can be suspected of being involved in financing terrorist acitvity.

In this context, the USA's government tends to be more selective in granting licenses to online gambling companies operating abroad. National security factors and the potential involvement of gambling in terrorist activities are the basis for the USA's government to maintain strict regulation of this. On the contrary, Indonesia has remained in a stance prohibiting the promotion of online gambling without

providing special exceptions, reflecting a more conservative approach to online gambling activities. Thus, the difference in regulation between Indonesia and USA in terms of online gambling promotion illustrates the difference in approaches to gambling as a whole, both in economic and national security aspects. USA recognizes and regulates online gambling in more detail, while Indonesia remains in a position of prohibition as a restriction on technological advances that provide facilities for gambling which has been prohibited from the beginning oleh Crime Code di Indonesia (KUHP).

Universal Services in Policy Implementation

The United States, which consists of several states, has legalized gambling activities, including online gambling, in some of its territories. This decision was based on the high taxes imposed on the gambling industry, creating a significant source of revenue for the government. However, specifically, the prohibition against online gambling promotion is noted in The Unlawful Internet Gambling and Enforcement Act (UIGEA). This step was taken to restrict, monitor, and provide appropriate action against violations that occur in the context of legal online gambling in several states (Siemens & Kopp, 2011) Promotional activities carried out in the online gambling industry provide many limitations on the ability of organizers to carry out promotions, as stated in the previous foundation, public concern about the impact of online gambling accessed by children and adolescents makes promotions This gambling is becoming more and more limited.

The United States pays special attention to online gambling organizers, especially those deemed illegal, on national security grounds. The suspicion that illegal online gambling operators can subsidize funds for terrorist activities confirms the importance of maintaining state security Ciaccio, Jr., (2010:12). The UIGEA also noted problems arising from foreign operators, and in response, the United States applied stricter provisions to foreign online gambling operators. The promotion is no exception, because especially for foreign and illegal organizers, online gambling promotion activities can result in blocking and even legal proceedings against criminal offenders who violate UIGEA laws in force in USA

These measures are not only aimed at avoiding conflicts between countries but also to protect the security and interests of the state. By implementing strict regulations against online gambling operators, both domestic and foreign, the United States seeks to reduce potential negative impacts, including national security risks and financial subsidies against terrorist activities, that may arise from online gambling activities. The difference in online gambling promotion between Indonesia and USA reflects the level of firmness of the government in enforcing the law. In Indonesia, there is still indecision of the government in handling cases of online gambling promotion, which is reflected in several reasons that allow online gambling promotion actors to avoid legal action. This indecision can create an opening for suspects to get away with online gambling promotion charges, given that there are several reasons that can be used as alibis.

On the other hand, USA shows a stricter level of law enforcement, especially in the context of maintaining the security of the country. The country has reached a stage where policies related to online gambling are geared towards preventing the use of funds from illegal online gambling activities to support terrorist activities. USA's focus on national security suggests stronger law enforcement to protect national interests. This difference could reflect differences in the assertiveness of the governments of the two countries towards the promotion of online gambling and its enforcement. Unlike USA, Indonesia has other problems in sanctioning violators of online gambling promotion regulations. When the server used to conduct the promotion is abroad and Indonesia does not have good diplomatic relations, then the government cannot impose penalties on the perpetrators whose servers for the promotion are outside Indonesia.

Diplomatic relations between countries are essential for effectively combating the widespread issue of online gambling. Many of the countries facing significant challenges with online gambling are developing nations. Consequently, the United Nations has not deemed this issue as urgent, leading to a lack of comprehensive discussions and actions on the matter. However, to prosecute online gambling operators whose servers are located abroad, strong diplomatic ties between the involved countries are crucial. Such cooperation ensures that legal actions against online gambling violations can be enforced both within Indonesia and internationally.

By fostering robust diplomatic relationships, countries can collaborate more effectively in addressing online gambling threats, thereby contributing to global security and stability. This cooperation allows for the sharing of intelligence, legal assistance, and coordinated efforts to dismantle online gambling networks. Consequently, all nations can participate in safeguarding their sovereignty and protecting their citizens from the dangers of online gambling. This collective effort underscores the importance of international cooperation in maintaining global resilience against emerging threats.

CONCLUSION

Through table 1, it can be concluded that the regulation of online gambling promotion in Indonesia, Pakistan, and the United States is shaped by the foundational principles and societal values of each country. Indonesia's approach, rooted in Pancasila, emphasizes moral and social considerations, leading to strict prohibitions on online gambling and extensive efforts to block gambling websites. Pakistan's regulation is heavily influenced by Islamic law, resulting in an outright ban on gambling and associated promotions, with strict enforcement supported by legislation like PECA. The United States, with its capitalist ethos, adopts a more liberal stance, allowing online gambling in certain states under strict regulations while emphasizing national security concerns through laws like UIGEA.

These differing approaches highlight the importance of understanding each country's unique legal and cultural context in addressing online gambling. Diplomatic relations play a crucial role in combating online gambling, particularly

when dealing with operators based in foreign jurisdictions. Strong international cooperation is essential to enforce laws and dismantle online gambling networks, thereby protecting global security and the well-being of citizens. This research underscores the need for a nuanced understanding of national ideologies and regulatory practices to effectively address the challenges posed by online gambling. This research is limited to the amount of data found, state cultural nuances, and legal complexities that may affect the comparative analysis.

Table 1. Compared aspect Indonesia, Paksitan, USA Online Gambling Promotion Regulation

Compared Aspect	Indonesia	Pakistan	USA
The Regulation	Electronic Information and Transaction (ITE) Law (2008)	The Prevention of Electronic Crimes Act (PECA) 2016	The Unlawful Internet Gambling and Enforcement Act (UIGEA) 2006
Implementation	Strict prohibition of online gambling.	Very strict, gambling is prohibited by Islamic law.	More liberal, some states allow online gambling with strict regulations.
Universal Service Aspect	Focus on moral values and societal norms, blocking gambling sites.	Emphasizes religious and cultural values, restricts freedom of speech for gambling promotions.	Emphasizes national security, stringent actions against illegal operators, especially foreign ones.

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Potency Campaign Madurese Culture Through Gastronomy Diplomacy

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Abstract

Gastronomy is a highly complex cultural product. The development of gastronomic tourism contributes to strengthening local identity and plays a crucial role in the advancement of sustainable tourism. In gastrotourism, an individual's primary motivation for travel is to experience and savor food and beverages that leave a lasting impression and create lifelong memories. This research aims to elucidate the role of gastronomy in promoting Madurese culture. The study employs the Life Story method and a gastrodiplomacy approach. The literature review draws upon campaigns and Gadamer's phenomenology on the fusion of horizons. The research findings indicate that eating traditions in Madura are observed on various occasions, ranging from birth to funeral ceremonies. Food traditions serve as spaces where the community gathers, facilitating the exchange of thoughts and ideas. The potential of gastronomy as a platform for promoting Madurese culture remains wide open. The food service managers have experienced a fusion of horizons and have adapted independently, employing various existing approaches. They have demonstrated an understanding of the dietary restrictions or prohibitions of their consumers. All of these factors are related to the unique gastronomic characteristics of Madurese cuisine, which can serve as an engaging topic of discussion in various gatherings.This research suggests the organization of MICE (Meetings, Incentives, Conventions, and Exhibitions) events with a focus on food as a means to establish a sustainable platform for cultural campaigns showcasing Madurese culinary heritage. This approach can provide a valuable opportunity to promote the distinct and captivating aspects of Madurese gastronomy to a wider audience..

Keywords: *Cultural Campaign, Gastronomy Diplomacy, Madurese Culinary*

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Abstrak

Gastronomi merupakan produk budaya yang sangat kompleks. Pengembangan wisata gastronomi berkontribusi dalam memperkuat identitas lokal, dan akan menjadi poin penting bagi pengembangan pariwisata berkelanjutan. Dalam gastrotourism, motivasi utama seseorang melakukan perjalanan adalah untuk mendapatkan pengalaman mencicipi makanan dan minuman yang dapat memberikan kesan dan kenangan sepanjang hidupnya. Penelitian ini bertujuan untuk menjelaskan peran gastronomi dalam mengkampanyekan budaya Madura. Penelitian ini dilakukan dengan menggunakan Metode Life Story dan pendekatan studi gastrodiplomasi. Kajian pustaka yang digunakan adalah tentang kampanye dan fenomenologi Gadamer tentang fusi of horizon. Hasil penelitian menunjukkan bahwa tradisi makan di Madura hampir dilakukan pada berbagai kesempatan, mulai dari kelahiran manusia hingga upacara pemakaman. Tradisi makan menjadi

ruang berkumpulnya masyarakat dalam berbagai elemen untuk bertukar pikiran dan pikiran. Potensi gastronomi sebagai ruang kampanye budaya Madura masih sangat terbuka lebar. Pengelola kuliner mengalami fusi Of Horizon beradaptasi secara mendiri menngunakan berbagai pendekatan yang ada. Seperti mereka memahami bagaimana penyakit atau larangan konsumsi para konsumennya. Semua hal ini terkait dengan ciri khas gastronomi makanan Madura yang unik dan dapat menjadi topik perbincangan yang menarik dalam suatu pertemuan. Penelitian ini menyarankan agar diadakan kegiatan seperti MICE Meeting Incentive Convention and Exhibition bertema pangan untuk menjadi ruang kampanye budaya Madura yang berkelanjutan.

Kata kunci:*Kampanye Budaya, Diplomasi Gastronomi, Kuliner Madura*

Background

The character of the Madurese community has always received negative stereotypes, especially during the momentum resulting from the Sampit-Madura conflict, plus the stereotype of Madurese as working class [1], [2] resulting in the view of people outside Madura that Madura is a negative stigma. In terms of tourism itself, Madura is still experiencing serious problems in the marketing and development aspects of its tourism industry [3].

If you look at the latest data regarding visitor reviews in Madura tourist destinations, more than 50% of them received negative reviews, especially the aspect of illegal, If you look at the latest data regarding visitor reviews in Madura tourist destinations, more than 50% of them received negative reviews, especially the aspect of illegal. This will have serious consequences if it continues especially when it comes to Madurese identity which has experienced negative reviews [4].

Madurese food culture is interesting to study. In several traditions such as engagement ceremonies, or other rituals, the role of food has a central position in Madurese culture. This has great potential in efforts to improve the quality of Madura tourism branding. Promotional approaches through current studies such as gastronomy are something that needs to be developed [5]. In Sumenep, various food preparations have been preserved since the time of the Indonesian kingdom, so that Sumenep culinary tourism has also become a tourist attraction (Table 1.1).

Table 1.1 Several types of typical Sumenep culinary delights

No	Gastronomy Sumenep	Typically Cullinarry
1	**Kaldu Kokot**	Heavy Food
2	**Tajin Sobbih**	Snack
3	**Wedang Poka'**	Herbal Drinks
4	**Apem**	Snack
5	**Gettas**	Snack

Source: Processed by researchers (2023)

The data above has great potential when viewed from a gastronomic perspective by Binet [6], in the study of gastronomy and its relationship with human relations or culture, known as the Gastrodiplomacy study tradition. Through gastrodiplomacy someone can exchange cultural understanding interacting with food as a medium [7].

Several studies show the potential of gastronomy for cultural development, such

as the research entitledConceptualizing public diplomacy social convention culinary: Engaging gastro diplomacy warfare for economic branding. This research produces an interesting formulation regarding the holistic relationship between gastronomy and economic branding [8]. Other research on Gastrodiplomacy was also carried out under the research titleCulinary Relations: Gastrodiplomacy in Thailand, South Korea, and Taiwan. This research produced a unique finding that food can be developed as a diplomatic tool in various regions and countries in the world, especially in Asia [9].

Apart from that, there is interesting research on how culinary delights can also show the identity of a region or culture. This research is entitledPetis and Madurese Cultural Identity [10]. Results Research shows that the spectrum of a food is closely related to the customs and traditions that exist in that community.

Through the various explanations above, it is necessary to carry out research on gastronomy and its potential in developing Madurese culture. This research aims to examine the potential of gastrodiplomacy in the development of Madurese culture.

Method

Type of Research

This research is part of quick etnography [11], with the aim of conducting research through in-depth data and a relatively short time. This approach takes several people in one internal group, which collects reactions, responses, interpretations and views from individuals among them towards and regarding the society in question. Life story pursues an individual's knowledge framework that is used within the framework of his experience.

This approach was chosen, because life stories allow people to tell much more about their personal or community lives[12]. A life story is an attempt to reveal a person's entire life experience, remembering, or choosing to remember, depending on their life and background that they feel is important to reveal and that people should know. However, in the context of this research, the life story will be directed to the focus of this research.

This approach is used to track the social history of several individuals so that the results can show the dynamics of decision making and changes in behavior and population conditions over different periods of time. Life stories are able to facilitate discourse on what is important, what is popular, what is dominant, what is being fought for, what one wants to know. In presenting it, the researcher acts as a decryptor of what

what the informant said, did, and/or approached. This approach allows business people and gastronomic informants to tell the story of the process from cooking to serving culinary dishes in Sumenep. So this approach is considered capable of answering the objectives of this research.

Research Location (Setting).

This research took place in Sumenep district which manages the destination. Next, conduct in-depth interviews with several related parties to obtain the necessary research data.

Determination of Research Informants

Determining research informants was carried out using purposive techniques, namely selecting informants according to the research objectives [13]. This selection is also based on certain access capabilities, which are considered to have information related to the problem in depth, and can be trusted as a source of information with certain criteria.

Furthermore, the purposive/judgment criteria used to select informants include

Table 3.1 Informant Design and The capacity Informant Data capacity

No	Informant	Data capacity
1	Manager culinary tourism in the Regency Sumenep	Understanding Distribution Maps Madurese Food Sumenep
2	Bureau tourist Regency Sumenep	Policy Brief and Road Map
3	Specialty Food Business Actors in the Regency Sumenep	Businessman

Source: Processed by researchers (2023)

Collected Data

The data collection in this study is categorized into two types, namely primary data and secondary data. The collection of primary data is conducted through in-depth interviews, while secondary data is gathered through two methods, including documentation techniques of data owned by Culinary Tourism Managers in Sumenep Regency, the Tourism Office of Sumenep Regency, Traditional Food Business Actors in Sumenep Regency, Culinary Business Association in Sumenep Regency, and Madura Cultural Experts.

Data Analysis

In data analysis, researchers used an analysis technique introduced by Miles and Huberman known as interactive model analysis [14].

carried out by reducing research sources and cross-checking data from each data collection technique so that it is able to produce specific and efficient information in accordance with the research objectives to see Madura's identity in Sumenep gastronomy.

Data Triangulation

Data triangulation technique is a method of collecting and checking data from various sources to ensure the validity and reliability of the information obtained. In simple terms, data triangulation techniques can be interpreted as the use of several sources or methods to collect or verify the same information [15], so as to increase confidence in the veracity of the data.

In the context of research, data triangulation techniques are often used to minimize

bias or error that may have occurred during data collection or analysis. For the validity of the data for accurate analysis and interpretation of the data, the researcher used data triangulation techniques, namely source triangulation. This method is commonly used in qualitative research, by comparing or re-checking the degree of trustworthiness of information obtained from sources (informants) from or by using

data (information) from different data sources. In other words, comparing data or information obtained from interviews with observation results. On the other hand, confirming the data from in-depth interviews with data from FGD results.

Result And Discussion

Gastrodiplomacy is a term used to describe the use of a country's typical food and cuisine as a diplomatic tool or culinary diplomacy. This concept involves promoting a country's culture and image through food, and is often used to strengthen diplomatic relations between countries. Gastrodiplomacy can involve various activities such as the promotion of traditional foods, restaurants, food festivals, or culinary exchanges between countries [16].

Gastronomy Diplomacy, also known as Culinary Diplomacy, is an emerging field within the realm of international relations and cultural diplomacy. It involves the use of food, cuisine, and culinary traditions as a means to foster cross-cultural understanding, promote cultural exchange, and enhance diplomatic relations between nations.

Gastronomy Diplomacy recognizes the power of food in shaping cultural identity and its potential to bridge gaps and build connections between people from different backgrounds. It goes beyond the mere act of sharing meals and acknowledges the cultural, social, and economic significance of food within societies.

In the realm of academic discourse, Gastronomy Diplomacy has gained attention as scholars and practitioners explore its theoretical foundations, practical applications, and implications for international relations. Academic studies in this field often delve into various aspects of food and diplomacy, including the historical, social, and political dimensions of culinary exchanges and their impact on bilateral or multilateral relationships.

Scholars of Gastronomy Diplomacy often examine the role of food in diplomacy through qualitative and quantitative research methods. They may conduct case studies, interviews, surveys, and content analysis to explore topics such as culinary festivals, food tourism, culinary diplomacy initiatives, and the representation of national cuisines abroad. These studies contribute to a deeper understanding of how gastronomy can be utilized as a tool for diplomacy and cultural communication.

Furthermore, academic discussions on Gastronomy Diplomacy often incorporate interdisciplinary perspectives. Scholars draw from fields such as anthropology, sociology, political science, public diplomacy, cultural studies, and international relations to analyze the multifaceted nature of culinary diplomacy. This interdisciplinary approach allows for a comprehensive exploration of the social, cultural, economic, and political dynamics involved in the use of food as a diplomatic tool.

The intersection of culture and gastronomy holds significant potency and offers a rich landscape for exploration and appreciation. Gastronomy, as a cultural expression, encompasses not only the preparation and consumption of food but also the customs, beliefs, values, and traditions associated with it. When examined in the context of culture,

gastronomy becomes a powerful tool for preserving heritage, promoting cultural diversity, and fostering intercultural understanding.

One aspect of the potency of culture with gastronomy lies in its ability to serve as a vehicle for cultural identity and pride. Traditional recipes, cooking techniques, and culinary rituals are often deeply rooted in a community's history and cultural heritage. Through the preservation and celebration of these gastronomic practices, communities can maintain a sense of cultural continuity and transmit their traditions across generations. Gastronomy, in this sense, becomes a tangible expression of cultural identity and a source of cultural pride.

Furthermore, gastronomy serves as a platform for cultural exchange and intercultural dialogue. Food has a unique ability to transcend language and cultural barriers, acting as a universal language that can bring people together. Through the exploration of different cuisines, individuals can gain a deeper understanding of diverse cultures, traditions, and ways of life. Gastronomy can facilitate cross-cultural interactions, foster mutual respect, and promote appreciation for cultural diversity.

Culinary tourism is another domain where the potency of culture with gastronomy becomes evident. Travelers often seek authentic culinary experiences as a means to immerse themselves in the local culture of a destination. By engaging with local food traditions, individuals can gain insights into a community's history, values, and way of life. Culinary tourism not only provides economic opportunities for local communities but also helps to preserve and promote their culinary heritage.

Moreover, the fusion of different culinary traditions can lead to the creation of new and innovative gastronomic experiences. Through culinary experimentation and the blending of flavors and techniques from different cultures, chefs and food enthusiasts can create unique culinary expressions that reflect the interconnectedness of our globalized world. This fusion cuisine not only offers a delightful sensory experience but also promotes cultural exchange and appreciation.

In conclusion, the potency of culture with gastronomy lies in its ability to preserve cultural heritage, promote intercultural understanding, and foster cultural exchange. Gastronomy serves as a medium through which cultural identity is expressed, and it offers a platform for cultural exploration, dialogue, and innovation. By recognizing and valuing the interplay between culture and gastronomy, we can harness the power of food to bridge cultural divides and celebrate the diversity of human experiences.

In conclusion, Gastronomy Diplomacy is a subject of academic inquiry that examines the role of food and culinary traditions in international relations. Academic studies in this field contribute to a deeper understanding of the potential of food as a means to promote cultural exchange, enhance diplomatic relations, and foster cross-cultural understanding in a globalized world.

Through gastrodiplomacy, countries try to introduce and promote their culinary riches to the world [7], thereby increasing understanding and appreciation of their

culture. It can also be a tool for creating closer social and cultural ties between countries and facilitating cooperation in various fields.

Some examples of gastrodiplomacy include culinary exchange programs between countries, promotion of special foods at international exhibitions, or taking advantage of the popularity of certain foods to improve a country's image [5], [6], [17], [18].

Gastrodiplomacy can be an effective strategy in cultural and public diplomacy, and can improve relations between nations through culinary experiences.

Fusion Of Horizons Life Experience and Adaptation to the Culinary Business

Gadamer's phenomenology of fusion horizons is an important concept in the understanding of culture and the interpretation of human experience[19]. According to Gadamer, each individual brings a unique perspective or horizon in understanding the world [20]. This horizon is formed through life experiences, beliefs, values, language, and social contexts that influence the way a person understands and gives meaning to the world.

Gadamer argued that when individuals interact with other people or works of art, a horizontal exchange occurs between them[21], [22]. In this process, individuals not only understand the views of others, but also change and enrich their own horizons. This results in a fusion of horizons, where a broader and more holistic understanding can be formed through dialogue and exchange between different perspectives.

Horizon fusion is an important step in cultural interpretation. In a gastronomic context, when someone tries food or learns about a culture's culinary traditions, they bring their own horizons with them. However, through interaction with the culture, the individual's horizon expands and merges with the broader cultural horizon. In this way, understanding of culture and gastronomic experiences can become richer and deeper.

Gadamer's phenomenology of fusion horizons has important implications in the context of gastrodiplomacy. Through horizontal exchange and dialogue between different cultures through food and gastronomy, understanding and appreciation for other cultures can develop. This can strengthen relations between nations, promote peace and cooperation, and enrich the tourist experience through interaction with local culture.

Mrs. Adnan, as the manager of Kokot broth, has run this business as the third generation. Their years of experience in managing this culinary business has made them able to manage and understand the character of consumers and they have even adapted the menu to consumers' information needs about their products.

> *"So, if we explain it, we don't know if it's a Javanese person, a person from outside Java. So this is like green bean soup, not green bean gule. green bean soup, I see...so here it says broth. "But Javanese people think the broth is meat," (Ms Adnan/29/09/2023)*

In practice, business managers also adapt to consumers' fears about cholesterol disease. They already have knowledge

such as consumer needs regarding health safety information, nutritional content, and modifications for certain sufferers. In broad terms, adaptation can be an important aspect in the study of phenomenology [19], [23], [24]. One of the key principles in phenomenology is epoche, or "suspension of judgment", which involves the researcher's ability to adapt and adjust their own preconceptions and biases in order to gain a more comprehensive understanding of the phenomenon being studied.

This principle of adaptation is particularly relevant in the context of the culinary and gastronomic industries, where entrepreneurs must adapt their presentation and preparation of new menu items to better align with the lived experiences and perspectives of their customers. This is exemplified in the case of certain culinary enterprises in Madura, Indonesia.

The cultural characteristics of the Madurese community, which tend to be highly adaptable and collaborative across diverse situations and ethnicities, are an important consideration in this context. Through this adaptability, Madurese gastronomic offerings have become unique cultural commodities, as the producers demonstrate a deep understanding of their consumers' experiences and preferences.

In essence, the capacity for adaptation emerges as a crucial aspect in phenomenological investigations, enabling researchers and practitioners alike to bracket their own preconceptions and more holistically engage with the subjective realities of the individuals or communities being studied. This adaptive approach facilitates a richer and more comprehensive understanding of the phenomenon at hand.

> *Yes, those who don't want it, sometimes people don't want kikil, tripe, in fact, if the person is sick, it's actually the tripe that affects it, sir, I'll explain it like this, so it's better if you just use the kikil (Ms Setu/27/09/2023).*

> *Oh yes, that's all, ma'am, if you have cholesterol, what do you say, it's better to just use kikil, don't use offal (Ma'am Adnan/30/09/2023)*

Important knowledge of health in gastronomy involves an understanding of healthy food ingredients, proper cooking techniques, and the principles of balanced nutrition. In gastronomy, health is the main aspect that needs to be considered to achieve a good eating experience and maintain body well-being.

First of all, knowledge of healthy food ingredients is very important. This involves understanding the nutrients contained in various types of food and their impact on body health. Knowing which foods are rich in vitamins, minerals, fiber and antioxidants can help you choose foods that provide optimal health benefits.

Apart from that, proper cooking techniques are also important knowledge in healthy gastronomy. Good cooking techniques can maintain nutrients in food and reduce the use of excessive saturated fat, salt and sugar. Understanding how to cook in a healthy way, such as choosing low-fat cooking methods such as grilling, boiling or steaming, can help maintain the nutritional quality of food.

Thus, Gadamer's phenomenology of fusion horizons provides valuable insights in understanding cultural complexity and

the importance of intercultural dialogue in the context of gastronomy and tourism development.

Potency Campaign Trough Gastrodiplomacy

Cultural campaigns represent organized efforts to raise awareness, appreciation, and preservation of culture within a society. The primary objective is to promote the unique and diverse values, traditions, and cultural heritage.

A cultural campaign can involve various forms of activities, such as art exhibitions, cultural festivals, traditional art performances, workshops, ethnic cuisine, and others. Through these activities, the community can engage directly and experience the cultural richness of a particular group or region.

Furthermore, cultural campaigns can also be conducted through mass media, social media, or other public outreach campaigns. The aim is to reach a wider audience and disseminate messages about the importance of safeguarding and celebrating cultural diversity.

At its core, a cultural campaign aims to build a sense of cultural pride and identity, as well as encourage appreciation and openness towards diverse cultures. This is crucial for strengthening social cohesion, mutual understanding, and collective identity within a diverse society.

Through effective cultural campaigns, the diverse cultural heritage can be preserved and passed on to future generations. This effort can make a valuable contribution to the development of an inclusive and sustainable cultural landscape.

The potential for gastrodiplomacy in Sumenep Regency, which is located on Madura Island, Indonesia, is very large considering the cultural and culinary richness of the area [25]–[27]. Sumenep has a variety of typical foods and drinks that can be used as culinary attractions to support gastrodiplomacy. The following are some of the potential gastrodiplomacy in Sumenep Regency:

- Typical Madurese Food: Sumenep Regency is part of Madura Island, which is famous for its typical culinary delights. Foods such as Madurese chicken satay, sinjay duck, Madura soto, and Madurese skin crackers are delicious dishes that can be promoted as regional culinary attractions.
- Food Festival: Sumenep Regency can hold a typical Madurese food festival featuring various traditional dishes. This festival can be an attraction for local and foreign tourists.
- Typical Restaurants and Stalls: Introducing restaurants and food stalls that serve typical Madurese food with authentic flavors can be an effective step in gastrodiplomacy. This restaurant can provide an authentic culinary experience for visitors.
- Culinary Exchange Program: Sumenep Regency can hold culinary exchange programs with other regions or friendly countries. This can create close relationships by sharing culture and cuisine.
- Promotion of Local Products: Apart from food, Sumenep Regency also has the potential to promote local products such as handicrafts, agricultural products and other products.
- Culinary Training: Opening culinary

training and courses to local residents can help create jobs and improve culinary skills that contribute to the development of gastrodiplomacy.

One example of the application of Gastroidiplomacy is the lunch diplomacy implemented by President Joskowi [28]. President Jokowi's friendly and relaxed approach to dinner table diplomacy can be an effective way to build good relations with leaders of other countries and promote Indonesia's positive image at the international level.

Gastrodiplomacy in Sumenep Regency can help increase tourism, create jobs, and promote regional culture, while also strengthening diplomatic relations with other countries. By taking advantage of its culinary and cultural riches, Sumenep Regency can host interesting and captivating culinary experiences for visitors.

In the ever-evolving landscape of international relations, the strategic deployment of culinary diplomacy, or "gastrodiplomacy," has emerged as a powerful tool for nations seeking to enhance their global influence and soft power. This narrative explores the multifaceted process by which a country can leverage its culinary heritage and culinary diplomacy initiatives to project a desired image and amplify its potency on the world stage.

Figure 3.1 Serving Kokot Broth

Kokot broth is a traditional dish from Sumenep Regency made from chicken or duck cooked with special spices. If Kokot broth has historical, cultural and strong taste values that represent Sumenep, then it can be used as an element in gastrodiplomacy to introduce the culinary culture of this region to the world. Here are several ways Kokot Broth can be used in the context of gastrodiplomacy in Sumenep Regency.

Kokot broth has potential as an element of gastrodiplomacy if it is managed well and integrated into culinary and cultural promotion efforts in Sumenep Regency. In this way, these dishes can help strengthen regional culinary identity and attract the attention of diners looking for an authentic culinary experience.

The Sumenep Regency Government has also made kokot broth a gastrodiplomacy space. What is currently being done is inviting relevant institutions, state guests and various friends from abroad, unfortunately there is still very little publicity so this issue has not yet become

a mainstream discussion. In the future, a holistic discussion is needed to develop sustainable Madura culinary tourism.

Conclusion

From the perspective of Gadamer's phenomenology, the potential of Madurese gastronomy as a tourist attraction can be further illuminated. Gadamer's philosophical hermeneutics emphasizes the fusion of horizons, where the understanding of a phenomenon emerges through the dynamic interplay between the pre-understandings of the researcher and the lived experiences of the studied subjects.

The research findings suggest that while Madurese gastronomy possesses great potential, the necessary initiatives to promote it through cultural campaigns, such as festivals, typical restaurant culinary offerings, and training related to Madurese cuisine, have not been extensively undertaken. This points to a gap between the inherent cultural richness and the lack of public spaces that can facilitate a consensus-driven cultural exchange.

Gadamer's concept of the "fusion of horizons" is particularly relevant here. The pre-understandings and expectations of researchers, policymakers, and the general public may not fully align with the lived experiences and perspectives of the Madurese people themselves. This disconnect can hinder the effective development and promotion of Madurese gastronomy as a tourist attraction.

Furthermore, the research indicates that the issue of Madurese gastronomy has not yet become a mainstream discussion, and the concept of gastrodiplomacy remains an area that requires further interdisciplinary exploration. Gadamer's emphasis on the importance of dialogue and the fusion of different horizons of understanding can provide a valuable framework for addressing this challenge.

By fostering dialogues and creating platforms that enable the exchange of perspectives between the various stakeholders, including the Madurese community, researchers, policymakers, and the general public, a more comprehensive and inclusive understanding of Madurese gastronomy can emerge. This, in turn, can inform the development of targeted and effective cultural campaigns that resonate with the lived experiences and aspirations of the Madurese people, ultimately unlocking the full potential of this cultural gastronomic heritage as a means of tourist attraction and cultural exchange.

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Excavating Intercultural Communication At Tourism Facilities Intentions To Visitor Satisfaction

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Abstract

This research was conducted at one of the tourist locations, namely Ke›te Kesu›, North Toraja Regency. The aim of this research is to identify the information needs of tourists in terms of intercultural communication and to identify their satisfaction. As well as creating innovations to overcome these problems for tourist satisfaction. In the data collection process, this research uses the Design Thinking methodology stages. The four stages are: (1) sense and sensibility; (2) empathy; (3) ideation; and (4) prototyping. The research results show that there are difficulties in communicating due to language differences with local residents, so tourists sometimes experience confusion. Facilities at tourist locations lack safety because slippery stairs provide access for visitors to enjoy various destinations. Alternative solutions that have been provided by researchers include the Wonderful Toraja Application (WOTA) to alleviate for tourists to communicate and the Ke›te Kesu Tentacle (KeKel) to facilitate for tourists to access slippery stairs.

Keywords: *communication; intercultural; intentions; tourism; visitor satisfaction*

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Penggalian Komunikasi Antarbudaya Pada Intensi Fasilitas Wisata Terhadap Kepuasan Pengunjung

Abstrak

Penelitian ini dilakukan di salah satu lokasi wisata yaitu Ke›te Kesu› Kabupaten Toraja Utara. Tujuan dari penelitian ini adalah untuk mengidentifikasi kebutuhan informasi wisatawan dalam hal komunikasi antar budaya dan untuk mengidentifikasi kepuasan wisatawan. Serta, menciptakan inovasi untuk mengatasi permasalahan tersebut demi kepuasan wisatawan. Dalam proses pengumpulan data, penelitian ini menggunakan tahapan metodologi Design Thinking. Keempat tahapan tersebut adalah (1) Sense dan Sensibility, (2) Empati, (3) Ideation dan (4) Prototype. Hasil penelitian menunjukkan adanya kesulitan dalam berkomunikasi akibat perbedaan bahasa dengan penduduk setempat, sehingga wisatawan terkadang mengalami kebingungan. Fasilitas di lokasi wisata kurang aman karena tangga yang licin menjadi akses pengunjung untuk menikmati berbagai destinasi. Alternatif solusi yang diberikan peneliti antara lain Aplikasi Wonderful Toraja (WOTA) untuk memudahkan wisatawan berkomunikasi dan Tentakel Ke›te Kesu (KeKel) untuk memudahkan wisatawan mengakses tangga licin.

Keywords: *komunikasi; antarbudaya; Intensi; pariwisata; kepuasan pengunjung*

INTRODUCTION

Indonesia is a country with varying tourism potential. There are several tourist attractions consisting of natural tourism, cultural tourism, religious tourism, and shopping tourism (Renadia, 2022). Tourism refers to a place visited by tourists who intend to enjoy different kinds of beauty from a tourist location, such as beautiful views as well as facilities and services provided to meet tourists' needs (Dujmovic et al., 2022). Cultural heritage, nature beauty, and local wisdom provide enormous opportunities in the tourism sector, which can attract the attention of foreign and domestic tourists who are enthusiastic about seeing and learning local cultures outside their own. Richard G. et al. (2007) in Zhang et al (2018)tourist experience, authenticity, tourist satisfaction, and acculturation. It also sought to determine what role that tourist activities play in acculturation. Furthermore, this study looked to provide a feasibility plan for the effective management, protection, and sustainable development of World Cultural Heritage Sites. We chose Chinese in Korea (immigrants, workers, and international students revealed the results of a survey conducted by the World Tourism Organization (UNWTO) that around 40% of foreign tourists prefer or are interested in visiting tourist locations that own cultural heritage, such as world cultural heritage sites, museums, and historical antiques.

One of the cultural heritages of Indonesia is Ke›te Kesu›, an ancient traditional village hidden in the mountainous area of Tana Toraja, South Sulawesi. Located in the middle of a wide range of rice fields and being the oldest village in the district of Sanggalangi, the village is more than 400 years old and is said to have not changed at all in the last 400 years. Ke'te Kesu' functions as a kind of living museum, where one can virtually experience the culture and traditions of the ancient Toraja people. Ke'te Kesu' is perhaps best known for its fascination with demise, as demonstrated through its lavish funeral ceremonies, hanging graves, and decorative burial sites. Ke'te Kesu' claims to have the best-preserved megalithic culture and celebrating death tradition all over Toraja.

Data on foreign tourist visits to Indonesia in 2020 shows 4,052,923 visits (Kemenparekraf, 2020), while in 2021 the number of visits fell to 163,619 with a decline rate of 0.28% (Kemenparekkraf, 2021). The number of foreign tourist visits to Indonesia in 2022 was 895,121, consisting of 767,173 foreign tourist visits through the main entrance and other entrances (non-MPD) with a percentage of 85.71% of total visits and 127,948 foreign tourist visits through other border entrances (MPD) with a percentage of 14.29% of total visits. Based on this number, there was an increase with a percentage of 447.08% compared to the number from the previous year (Kemenparekraf, 2022).

Tourism destinations in several countries establish destination characteristics in order to attract tourists, for example, cleanliness in Singapore and the Amazon rainforest in Costa Rica. These characteristics can support the attractiveness of a destination, especially

for tourists who are looking for unique and meaningful travel experiences, as a form of satisfaction of tourists' needs and expectations (Truong et al., 2018). Only with the service and availability of attractive facilities and offers of unique experiences for tourists at the visited tourist locations can satisfaction be fulfilled. The characteristics of local tourism are one of the determining factors of product development especially related to local handicrafts, food, and drinks.

In the tourism industry, there is a need for direct interaction with many people from different places, such as local communities, outside regional communities, and foreign tourists. Having the ability to communicate in international languages can create more structured intercultural communication that encourages tourist attraction and knowledge in various fields, one of which is the history and culture of tourist locations. Intercultural communication refers to the interaction of people from different cultural backgrounds. Cultural differences, especially in terms of language, can create the potential for intercultural communication to be very difficult and sometimes even impossible (Chitakornkijsil, 2019). Language is a means of communication and an important component that has to exist in the culture of every community in a tourist location (Dujmovic & Vitasovic, 2022). Mastering languages is pivotal, including mastering regional languages and English as an international language, especially for those who interact directly with tourists. Successful intercultural communication requires people to access new experiences and to easily accept their unique and different identities.

The results of Cuic Tankovic et al (2023) research state that having expressive communication skills, especially intercultural communication, is very necessary for the parties involved in tourism locations. This aims to be able to show existing tourism products and create a pleasant tourist experience for visiting travelers. In this way, tourists who are at tourism locations can feel comfortable and can communicate without the barrier of different languages, with the aim of understanding each other.

However, based on the experience of researchers in the field at the end of 2022, the implementation of intercultural communication that occurs at the Ke›Te Kesu› tourism location in North Toraja Regency is still not optimal. The problems found by researchers are: Firstly, tourists who come from outside the region and foreign tourists still have difficulty communicating, both with each other and with the managers of tourist facilities at the tourism location. This is due to language differences with local residents, so tourists sometimes experience confusion. Secondly, in terms of facilities at tourist locations, there are facilities that lack safety on slippery stairs, which provide access for visitors to enjoy various destinations.

Tourist facilities are features services provided in a tourism destination that aim to create a sense of comfort for visitors. Tourism facilities can be accommodation units, restaurants, bars, cafes, transportation at the tourism destination, sports and activities, retail outlets, and other facilities and services (Bahar et al., 2020). These tourist facilities greatly influence the experience of visitor satisfaction at tourism locations. The

better the quality of the tourism experience, the more satisfied visitors who visit a tourist attraction are. The lower the quality of the tourism experience at a tourist attraction, the lower the level of expectations or satisfaction of visitors who visit the (Noveliza et al., 2023). From this explanation, it can be seen that the influence of tourist facilities has the effect of becoming an attraction for tourism locations to visit and providing comfort for visitors.

Based on research that has been carried out (Simanihuruk, 2019) at the Sindang Barang Cultural Village, tourism objects illustrate that tourist facilities (accommodation units, restaurants, activity facilities, and information services) positively and significantly contribute to the satisfaction of attending visitors. The reason tourists visit a place, region, or country is because they are interested in the facilities that can be obtained through the amenities, and visitors' assessment of the facilities at a tourist attraction is usually related to satisfaction after visiting the tourist attraction. Tourist satisfaction is a psychologically perceived state that arises from the experience visitors have after visiting a place. The satisfaction dimension can consist of aspects of attractiveness, staff and access, facilities, information, and environment (Bhuiyan et al., 2021).

There are various studies regarding the importance of intercultural communication on tourist facilities in tourism aspects that have previously been carried out. This research includes Ginting & Sasmita (2017)gastric juice and bile salts 0.3%. We also carried out an in vitro evaluation of LAB aflatoxin binding ability in viable and non-viable cell for 24 and 48 hours of incubation. The measurement of aflatoxin content was performed by ELISA method using AgraQuant Total Aflatoxin Assay kit. The results showed that all isolates were potential as probiotics and the G7 isolate had the highest viability among other isolates in pH 3 (92.61 % (Simanihuruk (2019), Febriyana et al (2020). However, this research has not touched in depth on the problems experienced by visitors regarding tourist facilities or created innovations, ideas, or solutions that could overcome these problems.

Therefore, this research aims to identify a problem with tourist facilities experienced by tourists at the Ke'te' Kesu tourism location, Tana Toraja Regency. As well as creating innovations both in the form of technology and manuals to overcome these problems for tourist satisfaction.

METHOD

The method used in this research is qualitative, which is holistic in nature and places more emphasis on the process, so qualitative research in looking at the relationship between variables in the object under study is more interactive, namely mutual influence (reciprocal interactive) (Nasution, 2023) The approach used is design thinking, namely a problem-solving strategy that emphasizes collaboration between individuals and groups (Howard, 2018). In this method, the process carried out is an iterative process, namely trying to understand respondents, testing assumptions, and defining or reframing a problem as an effort to identify strategies, generate ideas during the brainstorming process, and look for solutions as alternatives to several things that are

understood researchers through taking a hands-on approach during prototyping and testing. In addition, this method provides a solution-based approach to solving a problem. It is a practical method of thinking and working ('Sharlip, 2019; Dam & Teo, 2018). Based on this explanation, it is concluded that the design thinking method has the principle of "human-centered research" or is said to be comparable to qualitative research (Underwood, 2022).

Creswell (2014), in Suprayogi & Pranoto (2020) explained that qualitative descriptive research focuses on various analytical points of view and pays attention to each inductive and deductive process, producing data that describes "who, what, where, and/or experiences" from a subjective point of view. Qualitative data is collected through interviews, focused group discussions (structured group discussions), or observation. Qualitative research tries to reveal the subject's point of view, which becomes the research question (Haven & Grootel, 2019).

Design thinking methodology and qualitative research Correlate by focusing on conducting the four stages of design thinking. The four stages are: (1) sense and sensibility; (2) empathy; (3) ideation; and (4) prototyping.

This research was conducted at one of the Ke'te Kesu tourist locations in North Toraja, South Sulawesi, between November 20 and December 3, 2022, with a total of 15 respondents. Direct interviews were conducted at the tourist location, using observational research instruments and in-depth interviews. It focused on two indicators, namely: (1) intercultural communication to identify information needs by tourists in terms of intercultural communication; and (2) satisfaction to identify the satisfaction of tourists.

RESULTS AND DISCUSSION

Based on the results of the research, some assessments and opinions of tourists who have been interviewed using a data collection method through design thinking are obtained. The stages include sense and sensibility, empathy, ideation, and prototyping.

The First Stage: Sense and Sensibility

The first stage, Sense and Sensibility, is an observation stage by directly observing the tourism location in order to both collect information on tourist attractions and tourist facilities the location has that make visitors satisfied and identify problems experienced by visitors.

Figure 1. Visit the Ke›te Kesu› tourism location

At this stage, researchers visit tourist locations to make observations, see the location directly, and find out the problems that exist at the tourist location by paying attention to the reasons and sensitivity of tourists.

According to the results of observations made at this stage, researchers can see

problems, namely: (1) there are tourists who look confused and find it difficult to communicate to find out information about the location due to language differences, which is one of the problems of intercultural communication skills not being carried out properly and (2) related to tourist facilities, there are several tourist facilities that still need to be improved to be able to satisfy visitors who visit the location.

The Second Stage : Empathy

The empathy stage is a process of understanding more deeply, listening to what is heard, seeing what is seen, and feeling what is felt. This process is conducted in two ways: through observation and interviews. The observations held involve things that are included in a tool called POEMS (people, objects, environment, message, service). Also, the empathy process is performed through interviews. The interview technique involves open-ended questions. After carrying out the observation and interview stages, the researcher makes analyses by transcribing and clustering the data obtained from the interview results.

Then, in the "empathy study" stage, the researcher conducts interviews with 15 tourists to obtain a deeper understanding of the tourist location and to determine complaints, obstacles, and problems found by visitors at the tourist location. This aims to enable the researcher to create or provide a new innovation that leads attendees to feel satisfied when they visit. This is in accordance with a result of research Zeithaml and Bitner (2018) in the article GIAO et al (2021), stating that visitor satisfaction is the key to the success of a business and is the basis for evaluating the quality of services provided by the business to the visitors.

After conducting the interview stage, the researcher transcribes and clusters the data. Based on the results, the researcher discovers problems in each variable (facilities, information, safety, and cleanliness) related to the significance of getting local and foreign tourists more satisfied when visiting and making them interested in revisiting. This is supported by research by Alvianna et al (2020) that uses the empathy stage at one of the tourist locations named Topeng village, a tourism destination in Malang, East Java. The results of the research explain that tourist destinations have a positive and significant influence on interest in revisiting them, both directly and indirectly, provided that they are supported by good tourism facilities and easy accessibility. However, the research previously conducted in the tourist area of Ke'te Kesu, North Toraja, reveals that tourist facilities need to be improved, including the provision of a clear source of information regarding several locations in the tourism area (Ke'te Kesu), and tourists also need something that can guarantee their safety when climbing stairs.

At the data transcription stage, the researcher collects all interview results obtained from interviews with tourists. At this stage, researchers collect data regarding tourist identity analysis and the visitor's perceptions.

Firsty, In the tourist identity analysis section, it is shown according to the distribution by person (age, gender,

occupation, and original country of tourists).

Figure 2. Tourist Identity Analysis

The results of the research based on the identities of tourists who have been interviewed include the tourists' ages, which consist of several age groups. The group of tourists between 18 and 20 years old consists of 10 people, including 7 women and 3 men who are students. The group of tourists between 21 and 24 years old consists of 5 people, including 3 men and 2 women. 2 of them work as entrepreneurs; 1 person is a student, and 2 of them are foreign tourists who come from other countries, Germany and Ireland, among others.

Secondly, in the visitor's perceptions section, it is shown according to the visitors' experiences when they are at tourism locations. In this case, it relates to what visitors feel when they are at the location and what the condition of the tourist facilities at the location is.

Figure 3. Interview with Touris/Visitor at the Ke›te Kesu› Destination

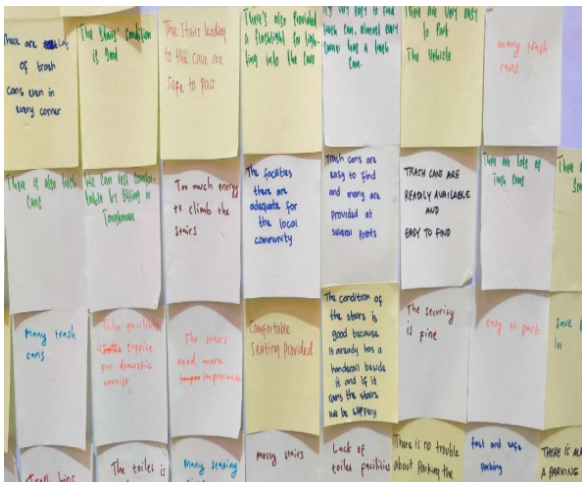

Figure 4. The result of Transcribing Data

From the results of the data transcript that has been obtained through the interview stage, Researchers found several experiences and problems based on visitors' perceptions. After transcribing the data, the researcher grouped the data

by grouping the results of the interview transcripts based on the variables that had been obtained through the clustering data process.

Figure 5. The result of clustering data

From the results of clustering the data, the researcher obtained four variables, namely.

Firstly, in the facilities section, the researcher obtains information regarding the shortcomings that tourists find in terms of tourist facilities, such as a lack of parking spaces and the condition of parking spaces between motorbikes and cars that are not separated, making parking difficult for tourists to do.

Secondly, in the Information Section, the researcher obtains information that the visiting tourists do not find such sufficient information about the place that they find it difficult to get the right directions to the location. They also do not know the restrictions on what can be brought with them to the tourism location.

Thirdly, in the Cleanness Section, the researcher obtains information that tourists feel that the tourism location is not clean enough, lacks attention from certain parties, and is not equipped with cleaning services. From a safety perspective,.

Fourthly, in the safety section, based on the results of interviews that the researcher conducts with tourists regarding safety issues, she obtains information that tourists find that the stairs at this location are mossy and therefore quite slippery and very perilous.

After clustering the data, the researcher determines an insight that aims to conclude the problems for each variable that has been determined. After that, she conducts the need statement. A need statement is an actionable problem statement that summarizes the user's specific needs.

Figure 6. The result of Need Statment

At this stage, she obtains the need statement for the problem that exists in each variable.

Firstly, visitors need a clear source of information about several locations in the tourist area (Ke'te' Kesu).

Secondly, visitors need something that can manage parking at tourist locations.

Thirdly, visitors need something that creates a clean view and environment that is comfortable for them and

Fourthly, visitors need something that

can guarantee their safety when stepping up the stairs.

The results obtained at the empathy stage after going through several processes, namely (Transcribing data, clustering data, and a need statement, show that there are several problems obtained that are grouped into four variables: information, facilities, safety, and cleanliness, after carrying out interviews with tourists.

Based on these four variables, researchers found two variables that refer to problems for which a solution or innovation will be sought to overcome them, namely: (1) information. Tourists feel confused about knowing clear information related to existing tourism and have difficulty communicating due to language differences. As a challenge, the intercultural communication process cannot be carried out well. (2) Tourist satisfaction: tourists feel they need something that can guarantee their safety when climbing stairs.

The Third Stage : Ideation

Ideation is a stage for thinking critically to find several ideas that lead to solutions related to the need statement. In this process, the researcher conducts brainstorming. After that, she classifies ideas and notions according to the problems existing at the tourism location. Sándorová et al (2020) explain that the idea generation stage includes a variety of techniques, from brainstorming to mind mapping and sketching. This process prioritizes unconventional and innovative ideas that encourage non-judgmental and open communication between team members. This stage involves choosing the most feasible method with the aim of providing an innovation that makes it easier for tourists to visit tourist attractions.

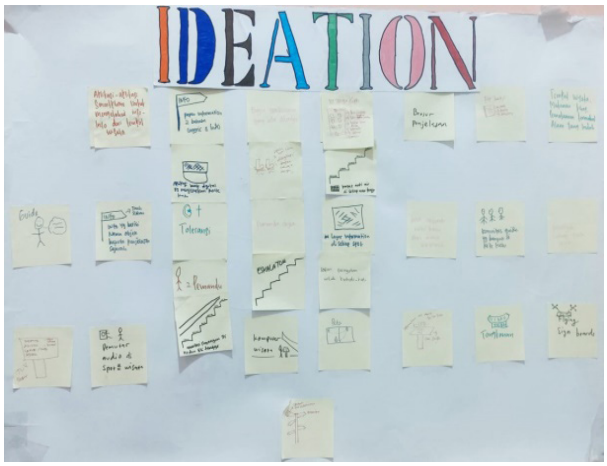

Figure 7. The process of Ideation

At this stage, researchers found two innovative solutions to overcome the problems of intercultural communication and satisfaction felt by tourists. The first solution is the Wonderful Toraja Application (WOTA). This solution aims to make it easier for local and foreign tourists to recognize and understand information regarding tourist location information so that tourists do not feel confused. The second solution is the Ke'te' Kesu (KeKel) Tentacle. This solution aims to make it easier and provide tourist satisfaction when passing slippery stairs.

The Fourth Stage: Prototype

Prototyping is the process of creating a simple drawing or rough model that helps innovators determine what they need to improve in their designs.

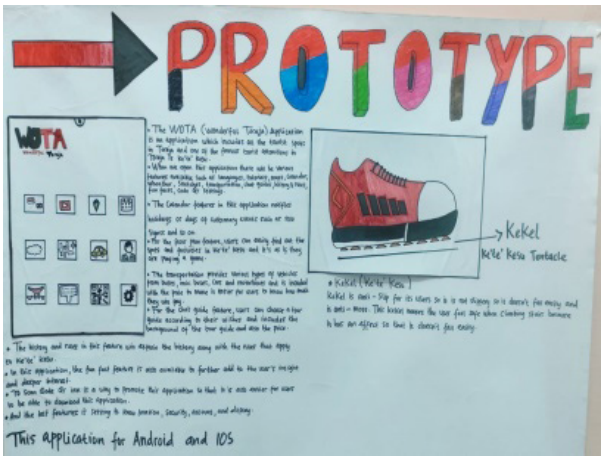

Figure 8. The result of Prototype

As explained in the previous process and seen in the picture above, there are two solutions obtained by researchers to overcome existing problems based on the results of interviews with foreign and local tourists, namely, (1) the Wonderful Toraja Application (WOTA) and (2) Kekel (Ke'te Kesu Kentacle).

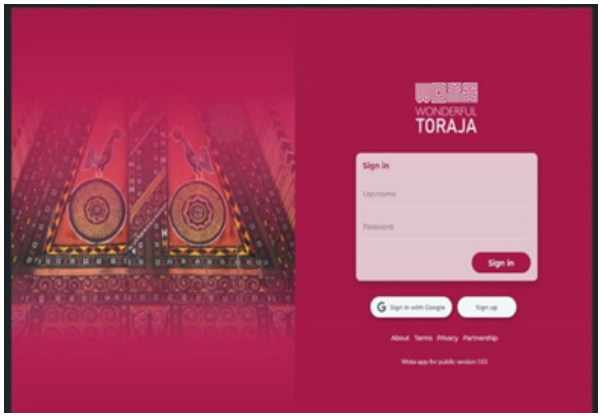

Figure 9. Wonderful Toraja Application (WOTA)

The WOTA application is the first innovation resulting from the ideation process. This application was designed based on problems found by researchers, namely that many tourists often feel confused about the facilities and meaning of the spots available at tourist attractions. This occurs due to constraints in communication facilities due to the differences in the languages of each tourist.

Based on this explanation, this application was created with the aim of making it easier for local and foreign tourists when they want to visit the Ke'te Kesu' tourist location and other tourist locations in Toraja. This application provides various features that can make it easier for tourists to solve these problems, including.

The first feature is language; this language feature can be used with the aim of helping tourists understand how to use it and other features available in the application according to the language that tourists understand.

The second feature is the is the Destination Profile. This feature provides information about tourist locations, typical icons, and interesting facts about Tana Toraja and its surroundings. The information presented in this feature can make tourists interested and curious to visit that place.

The third feature is maps. This feature contains maps of areas and interesting tourism locations in Tana Toraja and its surroundings. This feature can make it easier for users to find the desired location. This feature is connected to Google and will be active only if the user activates navigation on their cellphone.

The fourth feature event This feature provides various information regarding traditional ceremonies, traditional events, and the implementation time when the activities are carried out. This feature is very helpful for tourists who want to visit and watch traditional events and arrange

travel schedules to tourist attractions in Tana Toraja and its surroundings.

The fifth feature is weather. This feature contains information about weather conditions in various locations in Tana Toraja and its surroundings, which are connected to Google. This feature can help tourists see the weather at their destination tourism location and help them consider it before visiting tourism locations.

The sixth feature is an e-ticket. This feature can help tourists order entrance tickets online at tourist locations in Tana Toraja and its surroundings. In this feature, tourists only need to fill out the form provided and process the prepaid transaction. After verification by the admin, tourists will get a QR code as proof of e-ticketing, which will be scanned before entering the tourist attraction.

The seventh feature is providing transportation services. This feature makes it easier for tourists to order a vehicle to use while traveling in the Tana Toraja area and its surroundings. The types of transportation available vary, from buses and cars to motorbikes for backpackers.

The eighth feature is public services. This feature can help tourists find information regarding the location and contact person of public service places in Tana Toraja Regency, starting from government offices, police stations, hospitals, houses of worship, restaurants, bars and clubs, ATMs, and so on.

The ninth feature is merchandise. This feature displays information about unique craft works that can attract visitors' attention. This feature is very useful for helping tourists find information about typical Toraja souvenirs produced by local people at the tourist locations they visit. In this feature, tourists will get information in the form of product type, product price, and location where the product is marketed.

The tenth tour guide. This feature is provided for users, especially foreign tourists who are interested in visiting tourist attractions and want to find a tour guide who can accompany them during their trip. This feature can be used by tourists to order a tour guide who will guide them while they are at the tourist attraction.

Eleventh feature Feedback . a feature that tourists can use to provide impressions and reviews in the form of comments regarding tourist locations they have visited and the facilities provided by these places as input to the management to be able to develop tourist locations to be better.

The last feature is providing video tutorials or instructions. This feature contains videos to help tourists understand how to use the wota (wonderful toraja) application and the features it contains.

Based on this explanation, it can be seen that there are several features provided in the Wonderful Toraja application.

Figure 10 Ke'te Kesu' Tentacle (KeKel)

Ke'te Kesu Tentacle is the second innovation resulting from the ideation process. This Ke'te Kesu tentacle functions as an anti-slip and anti-lume with the aim of providing comfort for users and visitors when climbing slippery stairs because it has the effect of preventing them from falling easily.

The Results Of Excavating Intercultural Communication

As we know, cultural tourism is closely related to intercultural communication. Intercultural communication in the context of tourism culture is considered a special interaction between ‹us› and ‹them›, friends and enemies, in which cultural exchange occurs. Intercultural communication competency consists of three elements: (1) motivation; (2) knowledge; and (3) intercultural communication competency.

The researcher can conclude that, based on the researcher›s experience fulfilling the three elements of intercultural communication, tourists are still unable to establish intercultural communication with each other competently. This is proven by tourists who come from outside the region and foreign tourists who still have difficulty communicating, both with each other and with the managers of tourist facilities at tourism locations. This is due to language differences with local residents, so tourists sometimes experience confusion.

Based on the aspect of intercultural communication, namely investigating other people›s cultural perceptions of their own culture by reading literature about other people›s cultures through glasses before communicating with them, It can be concluded that the importance of intercultural communication skills in tourist facilities is very important so that researchers carry out innovations in tourist facilities to help tourists obtain literary information about culture in Toraja and help the intercultural communication process be carried out better between tourists.

CONCLUSION

The results of this study describe the results of excavation on intercultural communication problems and visitor satisfaction at the Ke›te› Kesu› tourism location, North Toraja Regency. In general, researchers have gone through several stages to find out how to extract information about intercultural communication at the Ke›Te Kesu› Tana Toraja tourist location and how to find solutions to visitor satisfaction. So we found alternative solutions, namely, firstly, the Wonderful Toraja Application (WOTA) to make it easier for tourists to get information and communicate between cultures at tourist locations, and secondly, the Ke›te Kesu (KeKel) Tentacle to make it easier and provide tourist satisfaction in passing slippery stairs.

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The Phenomenon of COVID-19 Conspiracy Theory Narratives through Virtual Ethnography on Instagram

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Abstract

The COVID-19 pandemic has sparked various conspiracy theories that have reduced public trust in the health measures taken by governments and hospitals. This research is important to understand how conspiracy theories can influence public perception and behavior during a global health crisis. The purpose of this study is to investigate the COVID-19 pandemic conspiracy phenomenon spread by the Instagram account @unexplnd, which has 842 thousand followers and is one of the largest platforms in Indonesia spreading COVID-19 conspiracy theories. Primary data was obtained from posts on this account, and secondary data from interviews with four active followers. The analysis was conducted using Douglas, Sutton, and Cichocka›s (2017) conceptual framework that explains the emergence of conspiracies through epistemic, existential, and social motives. The findings reveal that events perceived as coincidences, driven by the desire to maintain comfort and freedom, and suspicion of certain entities, form the basis of support for COVID-19 conspiracy theories. Media exposure to conspiracy theories, such as the @unexplnd account, contributes to increased belief in these theories. Proponents of conspiracy theories seek to raise awareness among the general public by spreading conspiracy narratives through various media channels.

Keywords: *Conspiracy Theories, COVID-19, Instagram, Virtual Ethnography*

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INTRODUCTION

The first Covid-19 case was discovered in Indonesia in March 2020. Since then, the spread of the virus has continued to increase, so Indonesia has begun to enter the Covid-19 pandemic. The public is worried, and the number of deaths due to COVID-19 shows no signs of stopping. According to psychologist Intan Erlita (Widiyarti, 2020) people are panicking because of the virus, which has been a spectacle and then appears in their environment. At first, people felt that the virus was far away because they were abroad, but in the end, it could spread in Indonesia. Panic attacks can spread quickly, especially if they are hit by continuous news about the Coronavirus (Bierwiaczonek et al., 2020, 2022). E Excessive consumption of information about COVID-19, especially about the harmful impacts of the Coronavirus, will cause panic (Gruzd & Mai, 2020). Continuous information from trusted sources or hoax news will more easily make someone anxious, stressed, and panicked.

Excessive anxiety can cause the body›s immune system to drop and cause psychosomatic attacks. Excessive panic can attack a person›s immune system and can trigger the transmission of COVID-19, which is often associated with psychosomatic disorders (Ripp & Röer, 2022). Psychosomatics are psychological symptoms caused by stress due to fear of facing a condition, for example, COVID-19, which ultimately affects a person›s physical condition (Adelayanti, 2020; Zidkova et al., 2021). Psychosomatics are caused by stress factors, which cannot be appropriately adapted. Then, the body experiences continuous stress, and adrenaline will flow throughout the body, causing psychosomatic symptoms. This attitude can give rise to a third-stage stress reaction, where the function of the immune system is continuously suppressed, which can result in a reduction in quality of life. One study reported that the lower the social class, the more severe the stress symptoms felt.

The role of mass media in broadcasting news about the spread of the Coronavirus and the Covid-19 disease is vital. Mass media discourse is a cultural construct produced by ideology. Therefore, news in the mass media uses specific frames to understand social reality. The mass media offers specific definitions of human life through their narratives (Muslich, 2008). Who are the heroes and villains, what is good and bad for the people, and what is appropriate and inappropriate for an elite, leader, or ruler to do? These actions are called struggle, rebellion, terrorism, and traitor. What issues are relevant or not revealed in the news about COVID-19? (Negura et al., 2021) What solutions to take and leave behind? Ideology is a set of cultural assumptions that become natural normality and are never questioned again (Rowell et al., 2006). This view aligns with the Sapir-Whorf hypothesis, which is known in linguistics, that language is not just descriptive, namely as a means of writing down a phenomenon or environment, but can also influence how we see the environment (Jackson et al., 2022).

Mass media is vital in forming information that the public will later consume. The mass media has enough control to lead public opinion to believe in a phenomenon happening. Likewise, during the Covid-19 pandemic, mass media played an important role in broadcasting information about

Covid-19 (Dhanani & Franz, 2020). Whether it is basic knowledge about the Covid-19 disease itself, such as how the Coronavirus can spread, what the impact of the spread of the Coronavirus is, how to avoid and cure Covid-19 disease, as well as other information related to the Covid-19 pandemic (Scopelliti et al., 2021; Zhou et al., 2020).

Mass media and social media shape the way we view the world today. Unfortunately, apart from logical and scientific explanations in the media, we can also find many explanations that only use the logic of tinkering, namely fiddling with an event to make it appear logical so that its truth can be trusted. We can relate this to the emergence of fake news, misinformation, or even stronger conspiracy theories (Benkler et al., 2018). A real-life event linked to a conspiracy is not new and tends to occur throughout human history (Törnberg, 2018). However, current innovative developments in media technology mean that fake news and conspiracies spread information quickly and massively (Guild, 2018; van Prooijen & Douglas, 2018; Vosoughi et al., 2018).

Conspiracy theories are theories that attempt to explain the causes of one or a series of events (generally political, social, or historical events) as a secret, and often deceptive, plan secretly planned by a group of very powerful people or organizations or influential (Douglas et al., 2019; Hofstadter, 1965; UNESCO, 2020). Conspiracy also means people›s belief that an event, especially COVID-19, is related to an international conspiracy, has a broad impact, is dangerous, and is extraordinarily effective, designed for a societal crime (Goreis & Voracek, 2019; Hofstadter, 1965). Usually, this conspiracy appears as a representation of a paranoid style in several linked events even though the events are unrelated (Hofstadter, 1965; McKenzie-Mcharg, 2022).

Conspiracy theories are born from preconceptions, assumptions, presumptions, or even imagination that have developed before the facts. This condition looks abstract, making it difficult to prove or account for (Dagnall et al., 2015). Conspiracy theories become a major problem for truth when they fall into three areas. First, a conspiracy leads to paranoia within reason, namely excessive fear or desire, which always follows human reason (Alsuhibani et al., 2022). Second, when the conspiracy enters into a systematic distortion of information, or information that has been systematically distorted so that it is difficult to account for (Miller & Wesley, 2010), a lie repeated a thousand times will become the truth. Third, a conspiracy leads to terrorizing the truth, meaning that when a lie is very difficult to prove, it becomes the truth (Bale, 2007; Sinaga, 2010).

The Covid-19 pandemic has led to belief in conspiracy theories in many countries, including Indonesia. Several people or communities in Indonesia believe the COVID-19 pandemic is a conspiracy theory. One thing considered to cause great fear among the public is mass media reporting, reproduced by social media. Two Indonesian Ministers of Health, Terawan Agus Putranto and Siti Fadilah Supari said that the Coronavirus is not a scary thing, but the news about Corona is more frightening (Prasetia, 2020; Saripudin, 2021). Conspiracy theorists also believe that frightening news is deliberately created to construct that the spread of the Coronavirus is very scary and dangerous. Even one of the famous musicians in

Indonesia, Jerinx SID, who also believes in conspiracy theories, uploaded a photo with the words "Kill TV Brain" on his Instagram. This post was liked by 31,855 Instagram users and received comments, most of which supported the existence of a conspiracy in the COVID-19 case.

Conspiracy theories about COVID-19 are believed by society and many public figures such as Jerinx SID. Deddy Corbuzier, for example, has 9.4 million followers on his Podcast channel. Deddy several times discussed the Coronavirus conspiracy theory by inviting Young Lex, one of the well-known rappers in Indonesia, Siti Fadilah Supari, former Indonesian Minister of Health, Bossman Mardigu, a successful Indonesian businessman, all of whom have the same understanding that the Coronavirus is a conspiracy (Corbuzier, 2020b, 2020a).

The opinions of several public figures who believe that there is a conspiracy behind the existence of the Coronavirus will certainly increase ordinary people›s trust. This case will ultimately form groups that believe that the COVID-19 pandemic is the result of a conspiracy. These groups use various media to gather and express their opinions. Facebook, YouTube, Instagram, and WhatsApp are the social media most frequently targeted by users who believe in conspiracies (Setyowati, 2020). Until then, each media was forced to close many conspiracy accounts and hoax spreaders with the headline ‹fighting fake accounts› (Hern, 2020; Instagram, 2020).

One of the most prominent accounts on Instagram, a medium for spreading false information and conspiracy theories in Indonesia, is @conspiraciestheory. This account was blocked in 2020, and its name was changed to @unexplnd because Instagram blocked it. This account has 842 thousand Instagram followers. The content in this account discusses conspiracy theories worldwide, including conspiracy theories about the Covid-19 pandemic. This account is often referenced for other accounts discussing conspiracy theories. Then there is the @teluuur account with 123 thousand followers. Initially, this account had content about criticism of the world of politics and issues in Indonesia and the world. However, in the end, since the emergence of the COVID-19 pandemic, the content of this account was dominated by conspiracy theories about the Covid-19 pandemic. Next, there is @indonesian_flatearth_society, which 92 thousand Instagram users follow. The content in this account initially discussed the flat earth conspiracy, but in the end, the conspiracy discussed in this account mostly became about the COVID-19 pandemic conspiracy.

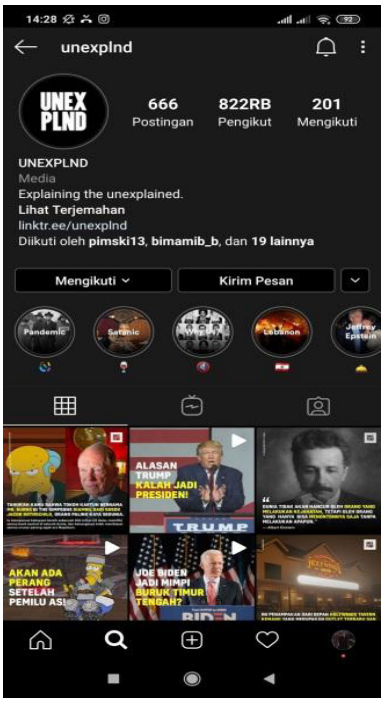

Figure 1. Instagram Accound @unexplnd

Source :*researcher documentation*

In the research that the author conducted, the author chose the @unexplnd account because this account, as the author explained above, is the largest account in Indonesia that discusses conspiracy theories. This account has existed since 2018 and continues to discuss conspiracy theories actively. The account, which initially had the name @conspiraciestheory, was more dominant in discussing global elite conspiracies. Apart from that, this account has very diverse conspiracy theory content. There are many conspiracy theories presented by @unexplnd that only a few conspiracy theorists are aware of. Because of the depth of information about conspiracy theories presented, many conspiracy theory accounts use @unexplnd as a reference for information.

Because it is known for its depth of information regarding conspiracy theories, it is not uncommon for the content uploaded by @unexplnd to have a very high level of sensitivity, including one during the Covid-19 pandemic, where several posts about the Covid-19 conspiracy had an impact on the government›s efforts to tackle the Covid-19 pandemic. Several times, uploads from @unexplnd received warnings from Instagram as posts that could endanger efforts to tackle COVID-19. This is because uploads from @unexplnd can influence someone to underestimate COVID-19.

Finally, Instagram gave several warnings. The @unexplnd account was blocked several times by Instagram because of its uploads about the COVID-19 conspiracy. Even though the @unexplnd account was able to be restored several times, Instagram also blocked the @ unexplnd account again. Therefore, the account changed its name to @unexplnd, originally called @conspiraciestheory. Even though he had not uploaded COVID-19 conspiracies for quite a long time after the blocking occurred, in the end, @unexplnd returned to uploading conspiracies during the COVID-19 pandemic.

Because of the activeness and depth of information presented by @unexplnd about conspiracies, including the COVID-19 pandemic conspiracy, the author chose the @unexplnd account as the object of the research the author conducted. Seeing the large amount of information and broadcasts regarding conspiracy theories during the COVID-19 pandemic will encourage the formation of a phenomenon regarding the belief that the COVID-19 pandemic is a conspiracy theory. This is the basis for researchers to conduct a deeper study of the phenomenon of conspiracy theories in response to the Covid-19 pandemic.

RESEARCH METHOD

This research employs virtual ethnographic research methods. Nasrullah (2016) stated that virtual ethnographic studies encompass "a research technique" and "virtual communication." The former elucidates the methodology or method employed to research and analyze phenomena, while the latter explicates the focus or entity of the research utilizing the internet medium. Thus, in simpler terms, virtual ethnography can be delineated as an ethnographic method utilized to unveil the reality, both visible and invisible, of computer-mediated communication among virtual community entities (members) on the internet.

The data collection technique in this research uses documentation techniques, namely examining images and captions uploaded to the Instagram account @ unexplnd. This account actively discusses conspiracy theories during the COVID-19 pandemic. The @unexplnd Instagram account was chosen because it has a large number of followers, namely 842 thousand active users who often interact with uploads through liking, commenting, and sharing. @unexplnd is the largest Instagram account discussing conspiracy theories in Indonesia. Its popularity can be attributed to the critical, fresh, and diverse conspiracy content it presents. As a result, it is not surprising that many other Instagram accounts that discuss conspiracy theories also refer to @unexplnd.

This research uses the virtual ethnography method. Nasrullah (2016) states that virtual ethnographic studies include "research techniques" and "virtual communication." The former describes the methodology or methods used to research and analyze the phenomenon, while the latter describes the focus or research entity utilizing internet media. The former describes the methodology or method used to research and analyze the phenomenon, while the latter describes the focus or entity of the research that utilizes internet media. In other words, virtual ethnography can be explained as an ethnographic method used to uncover the reality, both visible and invisible, of computer-mediated communication among virtual community entities (members) on the internet.

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In data collection, documentation was conducted by downloading and saving images and captions from @unexplnd posts related to COVID-19 conspiracy theories. Each post was analyzed to understand the conspiracy narrative being spread, how interaction with followers occurs, and how the conspiracy theory is packaged and presented. The author also examined the followers of the @unexplnd account to be used as consideration in data collection, namely @rendyfrmn, @ bimamib_b, @kurotaa__, and @hey_londoo. Instagram users used as informants for this research must actively comment on the @ unexplnd account and support the belief in conspiracy theories. Therefore, the data sources for this study included analysis of posts, comments, and direct messages to selected Instagram users.

Interviews were conducted online with the selected followers through the direct messaging feature on Instagram. The interviews aimed to better understand the reasons and motives behind their

belief in COVID-19 conspiracy theories, as well as how the @unexplnd account has influenced their views. The interview questions focused on their personal experiences with conspiracy content, how they discovered and started following the @unexplnd account, and how interaction with the content influenced their views and behavior.

RESULT AND DISCUSSION

The Covid-19 pandemic has given rise to belief in conspiracy theories. Many believe that the Covid-19 pandemic is a conspiracy. Conspiracy theories or conspiracy theories are theories that attempt to explain the ultimate cause of one or a series of events (in general political, social, or historical events) which are secret, and often deceptive, plotted by a group of very powerful or influential people or organizations (Sinaga, 2010). Conspiracy theories are born from preconceptions, assumptions, presumptions, or even imagination that have developed before the facts. Things like this take much work to account for.

Referring to this explanation, someone who believes in conspiracy theories does not immediately believe in conspiracy theories. There are reasons why someone can believe in a conspiracy theory. With the current development of conspiracy theories, there is growing interest in the psychological factors that drive the popularity of conspiracy theories (Douglas et al., 2019). People are attracted to conspiracy theories when (compared to non-conspiracy explanations) they can satisfy important social psychological motives that can be characterized as epistemic (desire for understanding, accuracy, and subjective certainty), existential (desire for control and security), and social (desire for control and security, and desire to maintain a positive image of self or group).

Epistemic Motives

Referring to Douglas et al., (2019) explanation, this motive is an inner drive to find answers to every problem that cannot be answered with just one thought. This results in the fact that when the information needed to solve a problem is not found, curiosity will grow in a person›s mind, and they will start to think using their assumptions. The COVID-19 pandemic has led to belief in a conspiracy theory, and many believe that the Covid-19 pandemic is a conspiracy. Belief in this conspiracy theory does not just arise, but a motive exists behind it. One of the motives is the epistemic motive.

Through this epistemic motive, belief in the COVID-19 conspiracy theory occurs. According to conspiracy theory believers, the irregularities in the COVID-19 pandemic are one reason for them to believe that the COVID-19 pandemic is a conspiracy. Oddities like that ultimately give rise to assumptions from conspiracy theory believers.

Irregularities regarding patients diagnosed with COVID-19 have become an issue among conspiracy theorists, like the upload from @unexplnd, which discusses victims of COVID-19. In one of @unexplnd›s posts, information shows that deaths due to COVID-19 are being manipulated. In the caption of the upload, he said that this was supported by a statement from Dr. Bukacek, also known as a whistleblower

and a psychiatric doctor with more than 30 years of experience in medical practice. This post also received comments from netizens who assumed that victims who died from COVID-19 could have been diagnosed with COVID-19 for certain purposes and not necessarily those who died because they had COVID-19.

KEMATIAN
COVID-19
SEDANG DI
MANIPULASI?
chrysta_aw Bagaimana klo misalkan ada org yang meninggal dianggap korban covid terus dengan alasan dikubur rahasia, padahal kenyataanya bukan seperti itu, dan si korban yg meninggal mlah diambil organ dalam nya untuk dijual. Ntah iah bisa jd ada kasus beginian diluar sana karna bisnis organ dalam manusia terlalu menguntungkan.

Figure 2. One of the Instagram Account Upload @unexplnd

Source :*Researcher Documents*

Coincidences related to the COVID-19 pandemic also affect how belief in conspiracy theories occurs. In an era like this, things like this are often called matchesology. Conspiracy theorists also often use logic to support that something happened because of a conspiracy. Conspiracy theories are born from preconceptions, assumptions, presumptions, or even imagination that have developed before the facts (Sinaga, 2010).

This can be seen from the upload of the @unexplnd account, which discusses a documentary film made in 2019. It is explained there that Bill Gates predicted that there would be a deadly virus originating from China. Bill Gates said the deadly virus could kill more than 30 million people in six months because the world was unprepared to face this global epidemic. The upload received a comment from one Instagram user, where the Instagram user wondered whether this was a prediction or whether it was part of the plan. This upload ultimately gave rise to the suspicion that the documentary was not a prediction but rather a plan by the global elite. Moreover, in the caption of the upload, @unexplnd firmly said that this was a plot from the Illuminati (a global elite organization). Because it was based on coincidence, in the end, conspiracy theorists made this incident into an issue to emphasize their belief in conspiracies in the COVID-19 pandemic.

In another upload, @unexplnd shows a clip from a scene from the 2016 cartoon series Family Guy, which shows a city being quarantined due to disease. The trailer shows that the city is under quarantine, and the discussion discussed by the characters in the film is about a disease. At the end of the trailer, there is a scene of a family discussing vaccination, but suddenly, they are approached by a bat offering an apple. It should be noted that the Coronavirus was initially thought to have spread through bats. The post from the @unexplnd account also received comments from informants with accounts who said that what happened in the cartoon series was the same thing that happened during the COVID-19 pandemic.

With this upload, the @unexplnd account looks for other coincidences linked to the COVID-19 pandemic conspiracy theory. In the end, this leads his followers or conspiracy theorists to think that the coincidence that happened is the agenda of a conspiracy. According to (Brotherton & French, 2014) conspiracy theory tends to exaggerate the possibility of events occurring simultaneously.

Things like this are reasons for conspiracy theorists to believe there is a conspiracy in the COVID-19 pandemic. Several events in the COVID-19 pandemic, which for conspiracy theorists are related to the possibility of a conspiracy occurring, are reasons for them to believe in conspiracy theories. That connection makes sense for conspiracy theory believers to the results of research from (Georgiou et al., 2020), which concluded that belief in conspiracy theories is based on the logic of their understanding (conspiracy theorists) and illogical interpretations of events.

Motif Eksistensial

This motive is more to serve people›s needs to feel safe and secure in their environment and to exercise control over the environment as autonomous individuals. This motive encourages someone to protect themselves by believing in conspiracy theories (Douglas et al., 2019). This is done as a form of social control by someone to feel safe. People who do not have power and are at a weak point will tend to spread rumors about conspiracy theories.

Like the upload from the @unexplnd account, which displays the opinion that the lockdown regulations are the Illuminati›s agenda, the post shows a video of thousands of citizens in several countries demonstrating against the recommendation to stay at home amid the crisis caused by the COVID-19 pandemic, which is still ongoing throughout the world. This upload also received a comment from one netizen who said staying home could worsen things until he conveyed the hashtag #JustDieAtHome. This post can influence people who oppose the recommendation to implement health protocols regarding movement at home. The content of the information there shows opposition to staying at home, which is also linked to conspiracy theories.

This post is relevant to the situation of the informants from this research, who also felt burdened by the stay-at-home recommendation. According to (van Prooijen & Douglas, 2018), belief in conspiracy theories is stronger when people experience distress due to feelings of uncertainty. In the COVID-19 pandemic, it can be seen that there are impacts that affect several people, be they economic, psychological, or other impacts. Likewise, the informants in this research also experienced the impact of the Covid-19 pandemic.

Another upload from the @unexplnd account also displays information that tells us that there is something more urgent than the Coronavirus, namely hunger. In the upload, @unexplnd said more people died from hunger than the Coronavirus. This can be interpreted as saying that the @unexplnd account considers the Coronavirus no more dangerous than hunger. In line with this upload, conspiracy theory believers also agree with this assumption, as we can see from the comments in the upload. In this case, they are using the issue of hunger to ward off the fact that the Coronavirus is dangerous. Apart from that, netizens are also starting to use other more fatal issues than the Coronavirus.

KELOMPOK DOKTER DI AMERIKA MENGADAKAN KONFERENSI PERS YANG MENGKLAIM BAHWA HYDROXYCHLOROQUINE OBAT UNTUK COVID-19.
Rekaman video para dokter dari kelompok America's Frontline Doctors itu lalu viral, dan disensor bahkan dihapus di beberapa platform karena dianggap obat tersebut tak manjur oleh WHO.
unexplnd • Diikuti
wtfwtfwtfaf Elite slalu menang
wtfwtfwtfaf Diakhirat menangis
hendriyvialli Semua harus berdasarkan "kontrol" who, you know lah
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Figure 3. One of the Instagram Account Upload @unexplnd

Source :*Researcher Documents*

In another upload, @unexplnd uploaded information about drug claims for COVID-19 that came from a group of doctors in America. The post shows a photo of a group of doctors in America holding a press conference claiming that hydroxychloroquine is a cure for Covid-19. However, the post also said that the video recording of doctors from the America›s Frontline Doctors group was censored and deleted on several platforms because the WHO deemed the drug ineffective. This post received several comments saying that some netizens did not believe in WHO. It said that the WHO deliberately controlled the COVID-19 pandemic by not recommending drugs that could cure diseases caused by Coronavirus infection. Conspiracy theorists believe hydroxychloroquine is effective for treating Covid-19, as this group of American doctors stated. This is in line with the opinion of (Douglas et al., 2019), who said that extreme and entrenched attitudes are associated with conspiracy beliefs, suggesting that they can help people defend beliefs from disconfirmation.

These things are reasons for conspiracy theorists to believe that in the COVID-19 pandemic, there is a conspiracy. Several things that conspiracy theory believers consider to be threatening or detrimental in the COVID-19 pandemic are their reasons for believing in conspiracy theories. For them, conspiracy theories can be a weapon to fight official narratives threatening or harming them. With conspiracy theories, they do not need to worry or fear things that could harm them, and they can feel safer. This is done by denying an opinion that could harm them with their own opinion, which can counter the loss by using conspiracy theories as an argument.

Miller (2020) also produced the same results with this motive, where in this study, results showed that the positive effects of conspiratorial thinking were stronger for people who currently felt unsure about their lives. The authors of this study concluded that the uncertainty caused by COVID-19 strengthens the effect of conspiracy thinking on belief in various COVID-19 conspiracy theories. This multiplicative effect of uncertainty and conspiratorial thinking only occurs in people whose political worldview is threatened.

Social Motives

Social motives are a desire to have and maintain a positive image of oneself and the group (Douglas et al., 2019). The way to do this is by blaming one party who will be associated with the existing problem. Similarly, in the COVID-19 pandemic, conspiracy theory believers often link the COVID-19 pandemic with a conspiracy from global elites. They believe the links

between global elites are detrimental to several parties in the COVID-19 pandemic.

According to (Imhoff & Bruder, 2014), conspiracy beliefs have also been linked to prejudice against powerful groups. This opinion aligns with the informant who said the COVID-19 pandemic had something to do with the global elite. Regarding the origins of this virus, informants also believe that it is possible that the Coronavirus, which humans can cause, created COVID-19 disease; in other words, according to them, the Coronavirus is artificial and not created naturally.

> *"I believe that this has something to do with the global elite. Take a look, there seems to be a separate pattern of major pandemics occurring, for example black death in 1720, then cholera in 1820, then the Spanish flu in 1920, and the Corona virus in 2020. This looks like a pattern every 100 years there is always a pandemic. Things like this make me even more suspicious that this virus was deliberately created," (Interview with one of the informants)*

One of the characteristics of conspiracies is their negative representation and distrust of other people or groups. This condition aligns with posts from the @unexplnd account regarding the allegation that the global elite created the Coronavirus. In several uploads, several assumptions say that the Coronavirus is the creation of an organization. In one of its uploads, the @unexplnd account uploaded that the Coronavirus might have been China›s biological weapon. In another post, @unexplnd also suspects that the Coronavirus resulted from the creation of Bill Gates and his company. This, of course, also received approval from conspiracy theory believers, as seen in the comments column on these posts.

The opinion of one informant is also the same as another informant who said that the global elite deliberately created the Coronavirus to create a pandemic. According to the informant, this is a separate agenda from the global elite related to the Covid-19 pandemic. This agenda increased the informants› suspicions that the global elite indeed created the virus that caused the COVID-19 pandemic. One of the other informants suspects that Bill Gates and the Wuhan Institute of Virology are the developers of the Coronavirus. He suspected this because he had received news that Bill Gates had visited the Wuhan Institute of Virology.

In another post, @unexplnd also said that the issue of the COVID-19 pandemic was only to enrich the global elite. The @unexplnd account reported from the Huffington Post that around three out of four American billionaires have increased their net capital since the pandemic outbreak. The post said that during the pandemic, the economy of the rich will get richer, and the poor will get poorer. This was agreed with by netizens who also said in the comments column that there is a system designed to enrich the rich and impoverish the poor, and according to him, the rich, in the sense of the global elite, have an agenda to impoverish the poor.

According to (Bilewicz et al., 2013) groups who feel victimized are more likely to support conspiracy theories about powerful outgroups. The informants also said previously that they were affected by

the Covid-19 pandemic. Because of this impact, they suspect the global elite that they played a role in the Covid-19 pandemic. As one informant said, the COVID-19 elite created the global pandemic to reduce the world›s population. The informant believes the global elite has a new world-order agenda. For him, the term new normal for the COVID-19 pandemic is a term that refers to the agenda of the global elite to form a new world order or a new world order.

From the explanations above, it can be seen that the informants› activities and even their office work were disrupted during the pandemic. Because they were disturbed, they looked for someone to blame for causing the Covid-19 pandemic to occur. They do this by following the development of conspiracy theories circulating, and they take part in believing these theories. They think like that because they feel they are part of the people oppressed by the global elite. In other words, they feel that they are the lower class being oppressed by the upper class.

From these things, the global elite has become the object of conspiracy theory believers to blame for the Covid-19 pandemic. The need for conspiracy theory believers to be blamed and scapegoated for the chaos that caused the COVID-19 pandemic is why conspiracy theories are so mushrooming amid the COVID-19 pandemic.

The large amount of speculation in the COVID-19 pandemic has become material for conspiracy theorists to discuss. Any information that seems to them to be related to the conspiracy will be used as a reference. Conspiracy theorists believe more in odd data that has the potential to be the product of a conspiracy, even though some of these data cannot be fully proven to be true. Conspiracy theorists also often use coincidences as data they consider valid. Apart from that, they also use conspiracy theories as an issue to drop facts that could disturb their comfort. Conspiracy theorists will always think that their opinions are always correct.

Moreover, when they do not like a group that they consider to be bringing disaster to them, that group will always be the scapegoat in the conspiracy phenomenon circulating. For example, when conspiracy theorists do not like the role of the global elite, they will make the global elite an issue in the current problems. Furthermore, they will agree on any issue that corners the global elite.

This social motive was also found in previous research from (Qorib et al., 2021), where belief in conspiracy theories will arise because of the perception of each individual who thinks that COVID-19 is the fault of a certain party. Some conspiracy theorists have their targets to blame; for example, in this research, it was stated that Ahmad Dhani, on his YouTube channel, framed the COVID-19 pandemic as a political step taken by a group of people. Second, Bossman narrates COVID-19 as a «Biological Warfare» created by China as a weapon in the trade war against America, which is relevant to scientists› views.

Media Exposure

Belief in conspiracy theories is increasing due to the influence of media exposure. The ease of accessing media in the current era makes the distribution of messages or information easier. One of them includes uploads of content containing conspiracy theories. Posts like that certainly impact someone›s confidence in their belief

in conspiracy theories. This is added if the content presented is presented continuously and over a long period. This is in line with the opinion of (Kim & Cao, 2016), that exposure to media messages that promote conspiracy theories will be disturbing if it continues. The impact of exposure to this message can lead to cynicism towards certain parties and, of course, can lead to belief in conspiracy theories.

In its uploads, the @unexplnd account often shares the issue of the COVID-19 pandemic conspiracy in stages and continuously. The post covers matters related to epistemic, existential, and social motives, as the author explained above. About epistemic motives, @unexplnd continuously shares uploads that are full of coincidences. Regarding the pandemic predictions from Bill Gates alone, @unexplnd uploaded it several times to their Instagram feed. Likewise, with the coincidence that links the COVID-19 pandemic with the cartoon series, @unexplnd uploaded several times, matching the pandemic scenes in the cartoon series with the situation of the COVID-19 pandemic.

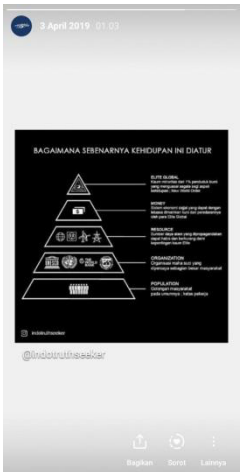

Figure 4. Instagram story post by informant account @rendyfrmn

Source :*Researcher Documents*

The image above is an Instagram message from the @rendyfrmn account, strengthening the conspiracy theory in the account it follows. It describes how life in the world is regulated by the global elite, who occupy the top position in the world order, while the bottom is occupied by most of the general population. As with issues related to existential and social motives, @ unexplnd has not only uploaded conspiracy issues about things that oppose the existence of the Coronavirus, as well as conspiracies about global elites who are considered to be the creators of the Coronavirus, which have also been uploaded several times by @ unexplnd. What is more important to know is that uploads from the @unexplnd account never convey truthful facts that refute the conspiracy. The @unexplnd account also often refutes the opinions of netizens who provide comments against @unexplnd›s uploads. In addition, the @unexplnd account was blocked by Instagram because it contained conspiracy content about COVID-19, making the @unexplnd account assume the role of the global elite in the conspiracy. Therefore, @unexplnd is increasingly aggressive in presenting information regarding the COVID-19 conspiracy theory.

In this way, @unexplnd can lead his followers not to look at the facts that disprove the conspiracy theory. So, these conspiracy theorists will always be trapped in their conspiracy thinking. This can be seen from the opinions of the informants. According to informants in this research, the @unexplnd account has an important role in their belief in conspiracy theories. Informants considered that information

about conspiracy theories conveyed by Instagram accounts such as @unexplnd was their reference for following current developments in conspiracy theories. This media exposure to conspiracy theories in the media increases acceptance of conspiracy theories and entertains those who already believe in conspiracy theories (Douglas et al., 2019).

The relationships between news media literacy and skepticism, trust, and credibility findings underscore how knowledge or understanding of the news can shape how conspiracy narratives are interpreted or supported. Conspiracy theorists will immediately agree with the conspiracy information presented. Consumption of conspiracy news will become a major interest for conspiracy theorists (Craft et al., 2017). This aligns with the informants in this research who were enthusiastically waiting for conspiracy theory uploads from the @ unexplnd account. Informants also think that information about conspiracy theories is interesting to look forward to. He even said that because he was used to being fed information about conspiracy theories, he always looked forward to the latest conspiracy news.

"The @unexplnd Instagram account is very meaningful for my information needs. Because from media like that we can also be more aware of the conspiracies that often occur. From the media we can also gradually realize the conspiracy that we initially thought was normal, it turns out that there is something behind the event," (interview with one informant).

The responses of media informants, especially Instagram, play a role in influencing someone›s beliefs about conspiracy theories. Even if the information presented continues continuously, news about conspiracy theories is an important source of information that is always looked forward to, regardless of whether the news about conspiracy theories is under the facts. As information about conspiracy theories circulates continuously, belief in conspiracy theories will continue to grow.

Research conducted by (Kim & Cao, 2016) also shows that exposure can indirectly influence a person›s belief in conspiracy theories. In this research, informants were presented with videos showing conspiracies about the government. This research shows that exposure to videos about government conspiracy theories has short-term effects and long-term effects on conspiracy theories (measured after two weeks of exposure). Exposure to the video increased informants› distrust of the government by encouraging belief in conspiracies.

CONCLUSION

Based on the research results, the uploads published by the @unexplnd account regarding the COVID-19 pandemic conspiracy contain conspiracy elements originating from events that occurred by chance, such as the similarity of the Covid-19 pandemic to cartoon series that have existed for a long time before the pandemic, and Bill Gates› seminar on pandemics which was held long before the Covid-19 pandemic. Other conspiracy posts also start by using conspiracies as a control to feel safe from COVID-19, such as posts that speak out about the fact that COVID-19 is not as scary as is reported

by the mainstream media and that health protocols should not be implemented as strictly as recommended. Then, the next published upload also started from the motive of distrust towards the global elite, in which many uploads showed that the COVID-19 pandemic was the design of the global elite.

Based on the above, the @unexplnd account continues to upload conspiracy content with epistemic, existential, and social motives. When one coincidence has been uploaded, the account will look for another coincidence and upload it. When it is not enough to blame one global elite, the account will upload content that blames other global elites. From these uploads, @unexplnd followers and those who believe in the COVID-19 conspiracy are increasingly convinced that there is a conspiracy in the COVID-19 pandemic. This can be seen from the opinion of the informants in this research, which is in line with the upload from the @unexplnd account. In addition, the informant also admitted that the upload of the COVID-19 pandemic conspiracy published by @ unexplnd was what they had been waiting for to follow the developing conspiracy.

In the end, it can be said that the @ unexplnd account has had quite a big influence in influencing its followers and conspiracy theorists to believe in the existence of a COVID-19 pandemic conspiracy because the uploads published by the @unexplnd account are conspiracy uploads that can attract conspiracy theorists, including the informants in this research who have been embraced by the uploads of the @unexplnd account and are increasingly enthusiastic in believing and following developments in the COVID-19 pandemic conspiracy theory. In the end, the informant was also interested in sharing uploads from @unexplnd to make other people who were not yet aware of the COVID-19 conspiracy theory aware of the conspiracy in the COVID-19 pandemic.

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Analysis of Semarang City Disbudpar Instagram Content Strategy in the New Era of Covid 19

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Abstract

Efforts to grow tourism in the new era of Covid-19 in Semarang City have encouraged the Semarang City Culture and Tourism Office to promote tourism through various media platforms. One strategy is to promote tourism content through social media Instagram @disbudparkotasemarang. Accessibility encourages tourists to search for information on Instagram. This condition encourages content planning not only to display various destinations. This study aims to find out how to analyze the Semarang City Disbudpar Instagram Content Strategy in the New Era of Covid 19?. The method used is qualitative descriptive using The Circular Model of SoMe to analyze the findings. The results show that the @disbudparkotasemarang Instagram account has basically gone through four important stages in planning content, namely: Share, Optimaze, Manage and Engage. The content strategy is carried out by interacting with posts, displaying cultural events, and tours. This strategy is able to attract user attention as seen from the number of likes and comments that are very different. It's just that the implementation hasn't shown good performance, with the engagement rate still at a moderate level of 1.28 percent. Although, there has been an increase, posts, followers and users during 2022. It is important to plan content by paying attention to the level of engagement which is indicated by interactive communication.

Keywords: *Content Strategy, Multiple Circular Models, Semarang City Disbudpar*

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Analisis Strategi Konten Instagram Disbudpar Kota Semarang di Era Baru Covid 19

Abstrak

Upaya menumbuhkan geliat pariwisata di era baru covid 19 di Kota Semarang mendorong Dinas Kebudayaan dan Pariwisata (Disbudpar) Kota Semarang mempromosikan wisata melalui berbagai platform media. Salah satu strategi yang dilakukan adalah membuat konten promosi pariwisata melalui media sosial Instagram @disbudparkotasemarang. Aksesibilitas mendorong wisatawan mencari informasi di Instagram. Kondisi itu mendorong perencanaan konten tidak sekedar menampilkan berbagai destinasi. Penelitian ini bertujuan untuk mengetahui bagimana analisis Strategi Konten Instagram Disbudpar Kota Semarang di Era Baru Covid 19?. Metode yang digunakan deskriptif kualiatif dengan menggunakan model The Circular Model of SoMe untuk menganalisis temuan. Hasil menunjukan akun Instagram @disbudparkotasemarang pada dasarnya sudah melalui empat tahapan penting dalam perencanaan sebuah konten, yakni : Share, Optimaze, Manage dan Engage. Strategi konten yang dilalukan dengan melakukan interaksi postingan, menampilkan event budaya, dan wisata. Strategi tersebut mampu menarik perhatian pengguna terlihat dari jumlah like, dan coment yang sangat berbeda. Hanya saja dalam implementasinya belum menunjukan performa yang baik, dengan nilai engagement rate yang masih berada di level sedang yakni 1,28 persen. Meski, terjadi peningkatan, postingan, penggikut dan pengguna selama 2022. Penting membuat perencanaan konten dengan memperhatikan engagement rate yang ditandai adanya komunikasi interaktif.

Kata-kata Kunci: *Strategi Konten, Circular model of Some, Disbudpar Kota Semarang*

INTRODUCTION

The decision to visit tourist attractions is highly dependent on communication platforms such as social media. In addition, the pandemic situation has had a major impact on the tourism sector, limiting physical activities and encouraging the search for information to go digital. The Instagram account @ disbudparkotasemarang plays a role in providing information. As a result, the number of tourists continues to decline and the tourism sector is affected. Semarang City, as the capital of Central Java Province, where the tourism sector is one of the alternatives to visit, has experienced a significant impact. Data released by the Semarang City Culture and Tourism Office (Disbudpar) shows that the number of tourists during the pandemic in 2020 also experienced a significant decline. In 2020, the realisation of the number of tourists only reached 3,266,931. This number is certainly not comparable to the realisation of the number of tourists entering the city of Semarang in 2019, which reached 7.3 million tourists. While in 2022 it reached 5.3 million tourists (halosemarang.id, 2023). Efforts to increase the number of tourists are still being made as Semarang City is one of the cities frequented by tourists in Central Java.

In the Semarang City Development Plan Meeting (Musrenbang) in 2023, the city declared 2023 as the year of economic growth. One of the goals is to implement Semarang City as a trade and service city with a focus on tourism. One of

the strategies that can be implemented is the creation of tourism promotion content through the social media platform, Instagram. Accessibility has encouraged travellers to seek information, plan, execute and share trips (Buhalis & Law, 2008;Senecal & Nantel, 2004;Xiang & Gretzel, 2010;Hays et al., 2013). This condition is important for promoting high levels of social media interaction. According to data from We Are Social Hootsuite in February 2022, the number of social media users in Indonesia reached 68.9% of the total Indonesian population or 191.4 million users, an increase of 12.6% or 21 million users from the previous year (Dataindonesia.id, 2022). This poses a big challenge for Disbudpar in developing Instagram to attract tourists. Instagram @disbudparkotasemarang is positioned to be part of the implementation programme to support the growth of tourism in Semarang City.

The @disbudparkotasemarang account requires content planning, setting user goals and providing interaction. Poor content planning will result in low interaction and limited appeal. Since its inception on 10 May 2016, the @disbudparkotasemarang account has created 2,283 pieces of content. Although the amount of content created is quite high, it does not guarantee high engagement.The content type of @disbudparkotasemarang posts is still dominated by the album content type, which reaches 858, image 787, video 538 and igtv 102. In managing social media, a planned and targeted strategy is needed with a creative approach according to the public. The assumption that social media management is just a simple activity where the responsibility is just to upload posts. However, social media management activities should include strategic planning, activation optimisation and evaluation of social media.

Therefore, Semarang City as one of the places with the most visits in Central Java (Solopos.com, 2022), it is important to see how the Semarang City Disbudpar Instagram content strategy analysis in the new era of Covid 19?. By understanding the content strategy of @disbudparkotasemarang, it will be known how to promote the message that Disbudpar Semarang City wants to convey in representing the tourism brand to the public.

LITERATURE REVIEW

Tourism Instagram content has influenced the decision of many tourists to visit (Xie-Carson et al., 2023). In particular, the importance of tourism promotion on Instagram, which can reach users with different cultures (Mele et al., 2021). Through photo captions, hashtags, comments, it is very effective in promoting tourism (Endri & Prasetyo, 2021;Utami, 2022). Instagram is a strategic social media platform to enhance and reproduce the perceived image of a destination by engaging customers (Iglesias-Sánchez et al., 2020). In travellers' decision making, Instagram can facilitate decision making (Pop et al., 2022).

In addition, @disbudparkotasemarang uses The Circular Model of SOME when looking at the Instagram content strategy. The Circular Model of SOME is a communication model used for planning in the communication process through social media, including Instagram. In its

implementation, this model consists of four components; (Share) something they can also manage or engage and even optimise their messages at the same time (Luttrell, 2018). The first component of Sharing is how @disbudparkotasemarang is able to understand its audience as the target of the tourism promotion, which it shares through the Instagram platform. The second is to optimise, or tweak, the message that is delivered to the audience. In order to optimise the message, @disbudparkotasemarang must be able to listen and learn from the conversations that occur in order to become a reference in creating the right content for tourism promotion. Third, manage or manage the communication that occurs. In managing communication conversations that occur quickly on a social site, consumers or audiences usually expect a quick response from the content owner. Fourth, Engage can be interpreted as involvement or attachment in communicating with the public.

METHODS

The method used is descriptive qualitative. Qualitative research methods are research that does not perform calculations or also with findings that cannot be achieved or obtained using statistical procedures or other methods of quantification (Moleong, 2017). The data can later become supporting data from the theory or as a buffer from the theory (Creswell & Poth, 2016).

The primary data used in this study is the Instagram content of @ disbudparkotasemarang. While the posting period is during 2022. This time selection is considering that at the beginning of 2022, it can be said that the number of covids in Semarang City has been very controlled, so it enters the stage of the new covid 19 era and a number of Semarang City tourism agendas start to be implemented again.

Research steps, First search for Istagram post data using several tools in viewing content including; Tool Minter.io is used to see metrics of follower growth, posts and profile engagement levels. The Virol.co tool is used to see posts with high interaction and many enthusiasts. Finally, the Analisa.io tool is used to thoroughly analyse the evolution of profiles, followers and hashtags. Second, once the data has been collected, the data is selected according to the needs. Third, the selected data is then analysed using the theory of The Circular Model of SOME communication model by Luttrell, (2018). In its implementation, this model consists of four aspects; (sharing) something they can also manage or engage and even optimise their messages at the same time.

RESULTS AND DISCUSSION

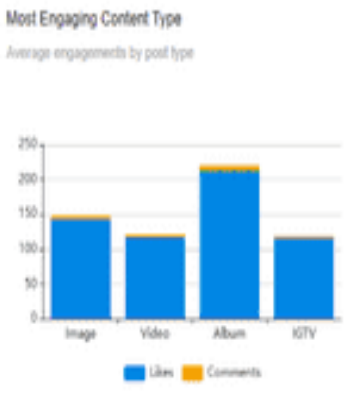
Social media can provide new knowledge by broadening topics, including for managers in tourism design management (Gon, 2021). For this reason, the information packaged in a content certainly has a message that is determined by the institution concerned. The Semarang City Culture and Tourism Office, as the leading sector of culture and tourism, certainly has the main task of assisting the Mayor of Semarang in carrying out government affairs in the field of culture and tourism. As one of the implementations in the development of the culture and tourism sector, the Semarang City Culture and Tourism Office uses social media as a

medium to communicate and convey the culture and tourism agenda held in the Semarang City area.

These efforts are made to increase the number of tourists visiting Semarang City. The official Instagram account managed by the Semarang City Culture and Tourism Office is @disbudparkotasemarang. Based on @disbudparkotasemarang account has uploaded 2,496 posts until the beginning of February 2023 and has a total of 28.4 thousand followers who follow their Instagram account.

The bio also includes the office address and links to the Semarang City Culture and Tourism Office website and the LUNPIA application, which can be uploaded via the Play Store and App Store. The uploaded content, when categorised into content types, can be mapped into 812 image types, 565 video types, 1011 album types and 102 IGTV types. Judging from the performance engagement that researchers do through virol.co tools, it shows that album type content has a good performance as shown in Figure 1 below.

Figure : Most Engaging Content Type @ disbudparkotasemarang



Source: Processed research, 2022

In social media content management, engagement has the meaning of two-way communication, which is a benchmark tool to see the level of audience involvement in social media efforts for online businesses. In addition, engagement can be said to be a parameter that can ensure whether the content presented is relevant to the followers or followers of the social media account managed by the institution. Achieving good engagement depends on the content uploaded. This content creation requires planning in the communication process. One of the main points of this research is related to the analysis of the Instagram content strategy @disbudparkotasemarang in the new era of covid 19.

To conduct this analysis, the researchers used SoMe's Circular Model for Social Communication. This model is based on the basic ideas of the Cluetrain Manifesto and Grunig's two-way symmetrical model of communication (Lutrell, 2018). In this model, there are 4 main points that are crucial when planning content in social media. The four points are: Share, Optimise, Manage and Engage.

Share

There are three points in the sharing phase, namely, participate, connect and build trust. These three things mean that an institution has an obligation to participate in the sharing of information or messages that it wants to communicate to its audience. In order to foster public trust, institutions need to understand who the audience is. By knowing the characteristics of the audience, it will be easier for the institution to connect well. This means that any planned programme can easily

be shaped according to the interests of the audience.

Referring to 2022, the content that has been uploaded as much as 413 content on the Instagram feed, the majority of the messages to be conveyed have shown the role of the Semarang City Culture and Tourism Office in publishing cultural and tourism events in Semarang City throughout 2022. This means that tourism attraction is still dominated by cultural activities. At least throughout 2022, there were several contents that stole the public's attention with a high engagemnet rate.

There are 48 tours that can be visited by anyone. Although the visual appearance is very simple, the content performance can be categorised as having good interaction. It is shown that the engagement rate reaches 6.23% (very high) and in terms of interaction shows 1,631 likes and 69 comments.

Looking at the headline strategy, the efforts to revive the tourism sector in the new normal era of Covid-19 are highlighted. For example, the use of the sentence "This is to support the revival of the tourism sector and promote economic growth in Semarang City, through the 'Travel in Semarang City Only' programme" in the caption of the content upload.

Event and promotional posts lead to higher follower engagement (Coelho et al., 2016). The appeal to increase people's desire to engage in cultural and tourism activities in Semarang City. At least, this is shown by the content uploaded on 6 September 2022, which promoted the message "Walking in Semarang City Doesn't Cost Money", which was able to show an engagement rate performance of 4.68%, 1,082 likes and 119 comments. Additional information on the use of Si Denik, Si Kuncung and Si Kenang tour buses, which can be used by the public to travel around Semarang's tourist destinations for free or for a nominal fee, is an effort to increase appeal. Persuasive messages are important for clicking likes and sharing post messages (Chang et al., 2015).

The content that communicated the existence of cultural and tourism events in the city of Semarang throughout 2022 was able to increase the number of viewers on social media. At least from the beginning of 2022 to the end of 2022, the number of followers of @disbudparkotasemarang increased to 6,524 followers.

Figure 2: Folower Growth Chart @ disbudparkotasemarang Year 2022

Source: Processed research, 2022

Based on Figure 2, it shows that the average growth in the number of followers per month can reach +543.67 new followers. A very high increase was shown in March 2022 with an increase of up to 1,190 followers. When viewed from the content uploaded throughout 2022, March 2022 itself became the month of uploading the most content compared to other months in 2022 (see table 1).

Total 1: Content @disbudparkotasemarang in 2022

Month	Number of Content
January	32 (7 Image, 21 Carousel & 4 Reels)
February	44 (14 Image, 18 Carousel & 12 Reels)
March	51 (12 Image, 31 Carousel & 8 Reels)
April	30 (5 Image, 21 Carousel & 4 Reels)
May	32 (6 Image, 20 Carousel & 6 Reels)
June	29 (4 Image, 20 Carousel & 5 Reels)
July	31 (3 Image, 25 Carousel & 3 Reels)
August	29 (3 Image, 22 Carousel & 4 Reels)
September	31 (4 Image, 23 Carousel & 4 Reels)
October	32 (2 Image, 25 Carousel & 5 Reels)
November	30 (4 Image, 22 Carousel & 4 Reels)
December	42 (8 Image, 29 Caraousel & 5 Reels)

Source: Processed research, 2022

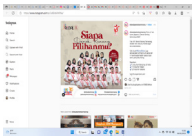
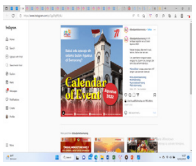
An increase in the number of followers can be an indicator that the credibility of messages uploaded through the @disbudparkotasemarang account has a good level of public trust.

This shows that the Semarang City Culture and Tourism Office is trying to build trust with its public through social media by evoking relevant content needed by their participants who want information about cultural and tourism activities in Semarang City.

Optimeze

Optimeze means that in social media management, institutions need to optimise the messages that will be delivered to the audience by engaging directly with their audiences. According to Lutrell (2018) in the optimise stage, namely listen, learn and take part in authentic communications. Content that is shared, directly becomes information that is consumed by the general public, from seeing, reading or being talked about.

Table 2 @disbudparkotasemarang with the Most Likes

Content	Content Type/date	ER	Like
	Carousel/ 24 may	11,7 %	1.843
	Carousel/ 13 November	6,23 %	1.631
	Carousel/ 23 August	5,95 %	1.397
	Carousel/ 6 September	4,68 %	1.082
	Carousel/ 3 August	4,23 %	993

Source: Processed research, 2022

It is important that the uploaded content is well optimised in terms of (see figure 3).

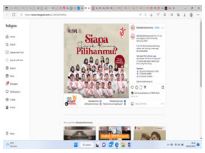
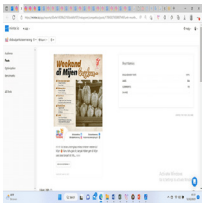
Figure 3: Chart of Best Time To Post @ disbudparkotasemarang Year 2022

Source: Processed research, 2022

Throughout 2022, the right time to post content on the @disbudparkotasemarang feed is at 18:00. Content uploaded at 6pm has a very high interaction performance, with more than 8,000 interactions occurring with audince on social media every day. Of course, data like this can be a reference for @ disbudparkotasemarang when scheduling content. However, scheduling time is not the main parameter, there is content that can get a good response from the audience. A total of 413 content that was visited in 2022, there are several posts that got a positive response by looking at likes and comments.

Throughout 2022 (see Table 2), the number of likes from all contents uploaded to the @disbudparkotasemarang account was 123,259 or an average of 298.4 likes per month. However, out of the 413 contents based on Table 4.2 above, the five contents with the highest number of likes are contents with contents about cultural events and high-end tourism in Semarang City. The content with the highest number of likes is the content about the organisation of the Denok & Kenang election event in Semarang City in 2022, which received 1,843 likes. Other contents that provide information about Semarang City Featured Tourism, Event Calendar to Free Semarang Tour Content. This means that entering the new era of COVID 19, people are more interested in knowing the calendar of cultural and tourism events that exist. Meanwhile, throughout 2022, the number of comments from the total content was 6,428 or 15.6 comments per month range. However, out of 413 contents, there are five top contents (see table 3) with the most comments.

Table 3: @disbudparkotasemarang with the Most Comments

Content	Content Type/date	ER	Komen
	Carousel/ 24 May	11,7 %	947
	Caraousel/ 19 March	3,72 %	483
	Carousel/ 26 July	4,53 %	213
	Carousel/ 6 September	4,68 %	119
	Carousel/ 19 March	1,91 %	115

Source: Processed research, 2022

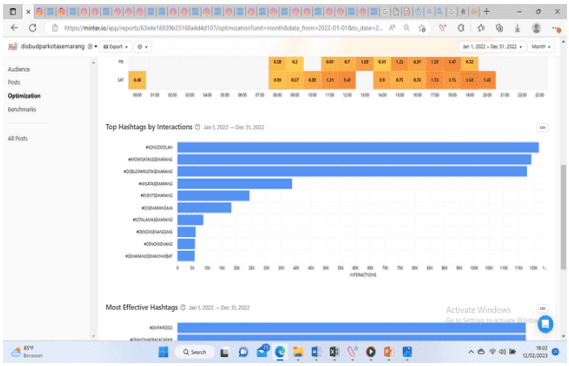
There are three contents compared to the content with the highest number of likes. The Denok & Kenang Selection event content is still the content with the highest interaction value in terms of comments, with 947 comments, followed by other tourism events. The comments are dominated by followers supporting the finalists. This is quite reasonable considering that the content strategy of the Semarang City Tourism Office is done with a giveaway approach by choosing Denok

Kenang as the follower's choice who will later receive a prize. The involvement of the Semarang City Culture and Tourism Office to engage in content conversations is still not optimal because not all responses that appear in the feed comment column are responded to. Not all responses from the audience are replied to. Replies are usually made by responding to suggestions and criticisms of the event using formal language. For example, the account @sheilaulfia who suggested "Semarang Talents Week only, so it accommodates all interests & talents of Semarang children, not all their interests are in fashion" was immediately replied by the admin @disbudparkotasemarang "@sheilaulfia yay! Good suggestion". Interactive social media has enabled owners to communicate with consumers or users about their products who show positive attitudes (Duffett, 2017;Yadav et al., 2015;Alves et al., 2016).

The involvement of account managers in content through the comment section is not the only way of optimising content on social media. In harnessing the power of the medium, it is important to see emotional connections, provide exclusivity, harness the power of stories, gather feedback and increase social media presence (Adeola et al., 2020). There are 'hastags' or keywords that are influential in attraction. Throughout 2022, there are no hastags that lead to a new era of covid 19. The selection of hastags used is more general, representing tourism in the city of Semarang (see Figure 3).

The most common hastag used by @disbudparkotasemarang in 2022 is #koncodolan. The selection of hastags is based on the fact that koncodolan is a term used to greet audiences on social media. The data shows that the hastag #koncodolan has 121,825 interactions. The use of the #koncodolan hastag was used by followers or audince in 32,776 posts.

Figure 3: Chart of Top Hastags by Interactions @disbudparkotasemarang



Source: Processed research, 2022

However, the top post did not come from @disbudparkotasemarang content, but from the @pankkasrambut account with Gedung Songo Bandungan Temple content using the hastag #wisatasemarang #semarangexplore #photosemarang #exploresemarang #panoramasemarang #semarang #hangoutsemarang #exploreyogyajateng #galerijogjajateng #jogjajateng #dolanjateng_id #ootd #ootdfashion #ootdstyle #ootdmen #ootdpria #lensasemarang #koncodolan".

Manage

The manage phase, according to Lutrell (2018), institutions that use social media as a medium for uploading important content engage in three monitoring activities, rapid response and real-time interaction. The @disbudparkotasemarang account uses a business account. This means that it provides an opportunity for institutions to monitor the performance of the content they upload. One of the points used to

monitor the content is the engagement rate (ER) value. Throughout 2022, the Semarang City Culture and Tourism Office has uploaded 413 pieces of content. This means that the engagement rate did not show a good performance. At least in determining whether a content has good engagement, it can be classified into 4 parts. First, low less than 1%, medium 1% to 3.5%, high 3.5% to 6%, very high over 6%.

Throughout 2022, @disbudparkotasemarang had an average engagement rate of 1.28%. This means that the content uploaded by the Semarang City Culture and Tourism Office during 2022 is at a moderate level. The highest ER occurred in September, best among other months (see Table 4).

Table 4: Post Engagement Rate @ disbudparkotasemarang in 2022.

Month	Post Engagement Rate
January 2022	0,54 %
February 2022	0,9 %
March 2022	1,27 %
April 2022	1,08 %
May 2022	1,58 %
June 2022	1,53 %
July 2022	1,1 %
August 2022	1,49 %
September 2022	1,61 %
October 2022	1,43 %
November 2022	1,5 %
December 2022	1,33 %

Source: Processed research, 2022

This condition is in line with the many culture and tourism agendas organised in Semarang City. For example, the Kota Lama Heritage Reborn Festival event and the Pedasnesia Culinary Festival event.

Sub-optimal account performance can be caused by a number of factors, including low followership or audience engagement with content. The attractiveness of content is very much dependent on its suitability to the agenda or interests of the audience. The @disbudparkotasemarang account is still dominated by calendar events, of course, if it continues to be displayed without a different strategic approach, it will bring boredom. For this reason, when managing content, it is important to monitor what is trending and what is of interest in order to have a unique strategy in its delivery. According to Luttrell (2018), in addition to the monitoring factor, good management activities include how an institution responds quickly and has a strong interaction with the audience.

These two things are still not done optimally by the Semarang City Culture and Tourism Office. Although the growth of followers on the Instagram social media managed by the office has increased significantly in 2022, the participation in comment chats is still relatively low.

Social media engagement is the parameter of an account's influence on the audience that follows it on social media. That is, how interesting the account managed by the institution is able to invite the audience to interact. The number of followers is positively related to follower engagement (Tafesse & Wood, 2021).

Although the engagement rate value of @disbudparkotasemarang does not show a good performance and is still at the value level of 1.28%, this does not mean that all the content uploaded during 2022 shows

a poor performance. At least from the 413 existing contents, there are 5 contents that show very high engagement rate and high category (see Table 5).

The highest level of engagement with 11.7% ER, 1,843 likes and 947 comments was with the event content category, followed by the invitation to upload tourism content with 6.23% ER, 1,631 likes and 69 comments. To achieve a high or very high level of ER, it is necessary to involve other parties outside the institution who have considerable power on social media.

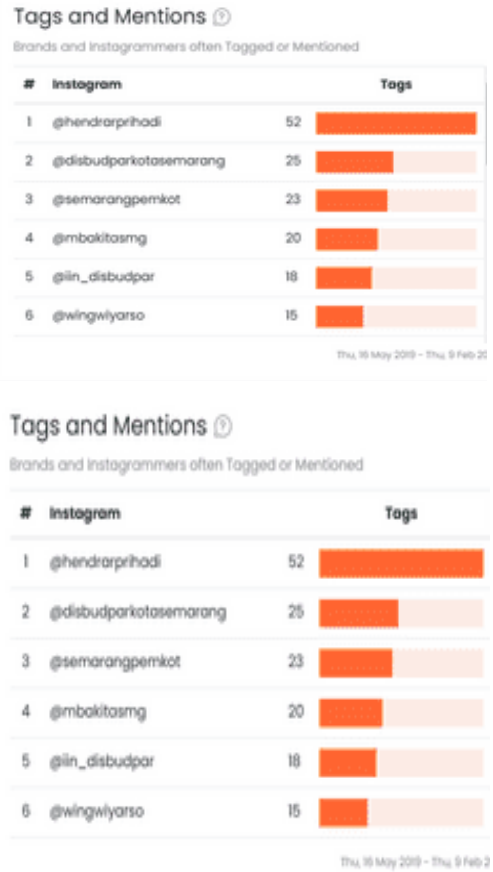
Table 5: Content @disbudparkotasemarang ER High

Content	Content Type/ date	ER	Like	Com ent
	Carousel/ 24 may	11,7 %	1.843	947
	Carousel 15 november	6,23 %	1.631	69
	Carousel/ 23 august	5,95 %	1.397	107
	Carousel/ 6 september	4,68 %	1.082	119
	Carousel/ 26 July	4,53 %	909	213

Source: Processed research, 2022

One such effort is with influencers. Not much has been done with the @disbudparkotasemarang account. There are several people or agencies involved in the content strategy of @disbudparkotasemarang (see Figure 4).

Figure 4: Stategy Chart of Mentions & Instagram Duet Post @disbudparkotasemarang



Source: Processed research, 2022

A lot of content involves the Mayor of Semarang, who appears in both tags and mentions of the content created. There were 52 tags on the account of @hendraprihadi. Other figures involved include the Deputy Mayor of Semarang through his account @mbakitasmg, the heads of the Semarang City Culture and Tourism Office @iin_disbudpar and @wingwiyarso, and the Semarang City Government account @semarangpemkot. While the involvement

of high-level officials is important, the use of influencers with a mass base is essential to gain traction. The importance of influencers with a large number of followers is favoured, partly because they are perceived to be more popular, have a high contribution, and reduce the cost of advertising iklan (De Veirman et al., 2017;Santiago & Castelo, 2020;Wibisono, 2020; Haenlein et al., 2020;Kim et al., 2017). This is something that the Semarang City Culture and Tourism Office does not do enough. If we look at the collaboration data of young influencers or those interested in tourism, the high level of engagement rate performance is shown on the @ grandmaerakaca account at 5.29% and @ fatimahzahraid.

Content @disbudparkotasemarang Perspective The Circular Model of SOME

Based on The Circular Model of SOME communication model by Regina Luttrell (2018), the share stage based on Luttrell's (2018) statement that the use of social media has a fundamental basis to support the two-way symmetrical model of communication. This means that the @ disbudparkotasemarang account to build communication with the public. The communication that is established must be able to create two-way communication, which causes reciprocity from both parties. However, the content shared by @disbudparkotasemarang is more dominated by the calendar content of cultural and tourism events that take place in Semarang City. Specific content that has a theme related to the new era of the COVID 19 pandemic is not directly displayed by the theme of the content it chooses. For tourism companies that consistently engage with consumers using social media, engagement can strengthen strength and durability (Dholakia & Durham, 2010;Hudson & Thal, 2013).

Optimise stage. Optimisation of @ disbudparkotasemarang content that leads to the theme of the new era of covid 19 does not directly explore the theme. Scheduling does not seem to have seen the insight features offered by Instagram, especially to see at important hours. Obviously, from a scheduling point of view, not much content was uploaded at 18:00. 18:00 shows a very high interaction performance every day, with over 8,000 interactions taking place with audince on social media. Involvement in the conversation has not been maximised in terms of responding to questions, suggestions or criticism submitted by audince through the comments section. The use of keywords in the preparation of copywriting or the hashtags used did not show good performance. It is proven that the most used hastag of @ disbudparkotasemarang is #koncodolan in performance, which is only used by 32,776 posts and the interactions created are still at the level of 121,825 interactions. Instagram users tend to seek, fun and entertainment are the biggest motivating factors for following travel accounts (Barbe et al., 2020;Arefieva et al., 2021). Users pay a lot of attention to the tag (#) in the picture (Lee & Kim, 2020).

The Manage monitoring phase is the main key to producing content with a high ER value. However, in fact, the ER value of @disbudparkotasemarang in 2022 is still at a moderate level, namely 1.28%, this condition shows a moderate level.

Simple monitoring steps can be taken by using the insight capabilities provided by Instagram for institutions that choose to use business accounts on the Instagram they manage. On the other hand, an effort that should be appreciated is the increase in the number of followers in 2022 to an increase of 6,524 new followers who followed the @disbudparkotasemarang account. This condition shows that the new era of COVID 19 has indeed made a significant transition in terms of communication and interaction, which was originally done offline, to an online platform. The choice of the Semarang City Culture and Tourism Office to use Instagram as a communication medium is appropriate. Expertise, similarity and compatibility have a positive relationship with user attitude (Dhun & Dangi, 2022).

The Manage monitoring stage is the main key to producing content with a high ER value. However, in reality, the ER value of @disbudparkotasemarang in 2022 is still at a moderate level, namely 1.28%, this condition shows a moderate level. Simple monitoring steps can be taken by using the insight capabilities provided by Instagram for institutions that choose to use business accounts on the Instagram they manage. On the other hand, an effort that should be appreciated is the increase in the number of followers in 2022 to an increase of 6,524 new followers who followed the @disbudparkotasemarang account. This condition shows that the new era of COVID 19 has indeed made a significant transition in terms of communication and interaction, which was originally done offline, to an online platform. The choice of the Semarang City Culture and Tourism Office to use Instagram as a communication medium is appropriate. Expertise, similarity and compatibility have a positive relationship with user attitude (Dhun & Dangi, 2022).

Engage stage. The content strategy approach is more through the use of the mention feature in their posts to public officials, both the mayor of Semarang, the deputy mayor of Semarang, and the head of the Semarang City Culture and Tourism Office. The collaborative content also does not include figures that can increase the engagement rate, considering that collaborative posts are more likely to reach institutions or communities whose segments are not entirely focused on the direct tourism sector. The ER level, which only reached 1.28% in the medium category, requires more effort. However, of the 413 contents in 2022, there were already 13 contents with high and very high ER values, but this number only reached 3%. This situation encourages the involvement of influencers to increase the ER score.

CONCLUSIONS

The strategic planning of the content uploaded on @disbudparkotasemarang's Instagram account has basically gone through four important stages. At the share stage, the uploaded content is still limited to information about calendar events that take place in the city of Semarang. At the optimise stage, the efforts to listen and learn have not been optimal in terms of engaging in content conversations with the audience. Meanwhile, at the Manage stage, monitoring has not been used as a reference to improve the content strategy. At least this can be seen in the Engage stage, where content in the form of giveaways has the highest ER value, but has not become

routine content. In addition, the content has not involved many influencers to increase ER.

Meanwhile, the potential value inscribed by the Semarang City Culture and Tourism Office is, of course, the increase in the number of followers throughout 2022, which reached 6,524, which deserves appreciation.In the midst of the outbreak of Covid 19, the @disbudparkotasemarang account can become a medium for interaction between the policies managed by the government and the public.

It is important for the @ disbudparkotasemarang account manager to conduct massive monitoring of the uploaded content and make references for future content planning. It is interesting to develop this research by looking at the effect of tourism posts on the visitation interest of followers of the @disbudparkotasemarang account.

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